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PROCEEDINGS

OF THE

FORTIETH ANNUAL MEETING

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION

HELD AT TORONTO, CANADA, DECEMBER, 1908

ALSO OF THE TENTH ANNUAL MEETING OF THE

Philological Association of the Pacific Coast

HELD AT SAN FRANCISCO, CALIFORNIA

NOVEMBER, 1908

MEMBERS IN ATTENDANCE AT THE FORTIETH ANNUAL MEETING, TORONTO, CANADA

Hamilton Ford Allen, University of Illinois, Urbana, Ill.
 Louis F. Anderson, Whitman College, Walla Walla, Wash.
 William B. Anderson, Queen's University, Kingston, Can.
 Henry H. Armstrong, Yankton College, Yankton, S. D.
 R. Arrowsmith, New York, N. Y.
 Frank Cole Babbitt, Trinity College, Hartford, Conn.
 Samuel E. Bassett, University of Vermont, Burlington, Vt.
 William N. Bates, University of Pennsylvania, Philadelphia, Pa.
 Charles E. Bennett, Cornell University, Ithaca, N. Y.
 Campbell Bonner, University of Michigan, Ann Arbor, Mich.
 Carl D. Buck, University of Chicago, Chicago, Ill.
 Edward Capps, Princeton University, Princeton, N. J.
 Earnest Cary, Smith College, Northampton, Mass.
 George H. Chase, Harvard University, Cambridge, Mass.
 Charles Upson Clark, Yale University, New Haven, Conn.
 Harold Loomis Cleasby, Syracuse University, Syracuse, N. Y.
 Norman W. DeWitt, Victoria College, Toronto, Can.
 Charles L. Durham, Cornell University, Ithaca, N. Y.
 Thomas Fitz-Hugh, University of Virginia, Charlottesville, Va.
 Roy C. Flickinger, Northwestern University, Evanston, Ill.
 Harold N. Fowler, Western Reserve University, Cleveland, O.
 Thomas D. Goodell, Yale University, New Haven, Conn.
 Charles J. Goodwin, Lehigh University, So. Bethlehem, Pa.
 Richard Mott Gummere, Haverford College, Haverford, Pa.
 George D. Hadzsits, University of Pennsylvania, Philadelphia, Pa.
 Walter D. D. Hadzsits, Smith College, Northampton, Mass.
 William Gardner Hale, University of Chicago, Chicago, Ill.
 Albert Granger Harkness, Brown University, Providence, R. I.
 Karl P. Harrington, Wesleyan University, Middletown, Conn.
 William Fenwick Harris, Harvard University, Cambridge, Mass.
 Adeline Belle Hawes, Wellesley College, Wellesley, Mass.
 Richard Wellington Husband, Dartmouth College, Hanover, N. H.
 Maurice Hutton, University College, Toronto, Can.
 Horace L. Jones, Cornell University, Ithaca, N. Y.
 George Dwight Kellogg, Princeton University, Princeton, N. J.
 Francis W. Kelsey, University of Michigan, Ann Arbor, Mich.
 David R. Keys, University College, Toronto, Can.
 J. C. Kirtland, Phillips Exeter Academy, Exeter, N. H.
 Charles Knapp, Barnard College, Columbia University, New York, N. Y.
 Gordon J. Laing, University of Chicago, Chicago, Ill.

A. G. Laird, University of Wisconsin, Madison, Wis.
Gonzalez Lodge, Teachers College, Columbia University, New York, N. Y.
Miss Mary Bell McElwain, Cornell University, Ithaca, N. Y.
Donald Alexander MacRae, Princeton University, Princeton, N. J.
Allan Marquand, Princeton University, Princeton, N. J.
Elmer Truesdell Merrill, University of Chicago, Chicago, Ill.
C. W. E. Miller, Johns Hopkins University, Baltimore, Md.
Clifford Herschel Moore, Harvard University, Cambridge, Mass.
Frank Gardner Moore, Trinity College, Hartford, Conn.
George F. Moore, Harvard University, Cambridge, Mass.
Charles M. Moss, University of Illinois, Urbana, Ill.
Wilfred P. Mustard, Johns Hopkins University, Baltimore, Md.
K. P. R. Neville, Western University, London, Can.
William A. Oldfather, Northwestern University, Evanston, Ill.
Arthur Stanley Pease, Harvard University, Cambridge Mass.
Samuel Ball Platner, Western Reserve University, Cleveland, O.
Edward Kennard Rand, Harvard University, Cambridge, Mass.
David M. Robinson, Johns Hopkins University, Baltimore, Md.
John C. Rolfe, University of Pennsylvania, Philadelphia, Pa.
Henry A. Sanders, University of Michigan, Ann Arbor, Mich.
John Adams Scott, Northwestern University, Evanston, Ill.
Charles D. Seely, State Normal School, Brockport, N. Y.
F. W. Shipley, Washington University, St. Louis, Mo.
Paul Shorey, University of Chicago, Chicago, Ill.
Kenneth C. M. Sills, Bowdoin College, Brunswick, Me.
Moses Stephen Slaughter, University of Wisconsin, Madison, Wis.
G. Oswald Smith, University College, Toronto, Can.
Alice Walton, Wellesley College, Wellesley, Mass.
Charles Heald Weller, State University of Iowa, Iowa City, Ia.
Andrew F. West, Princeton University, Princeton, N. J.
James R. Wheeler, Columbia University, New York, N. Y.
Harry Langford Wilson, Johns Hopkins University, Baltimore, Md.
John G. Winter, University of Michigan, Ann Arbor, Mich.
John Neville Woodcock, University of Toronto, Toronto, Can.
Willis Patten Woodman, Hobart College, Geneva, N. Y.
Herbert H. Yeames, Hobart College, Geneva, N. Y.
Mrs. Richard Mortimer Young, Washington, D. C.

[Total, 77]

AMERICAN PHILOLOGICAL ASSOCIATION

I. PROGRAMME

MONDAY, DECEMBER 28

FIRST SESSION, 3.15 O'CLOCK P.M.

JOHN A. SCOTT

Homeric Choice of Dissyllables as Influenced by Metre (p. xlii)

GEORGE DEPUE HADZSITS

Significance of Worship and Prayer among the Epicureans (p. 73)

THOMAS D. GOODELL

A Point in the Plot of *Oedipus Tyrannus* (p. xxviii)

HAROLD L. CLEASBY

The Metaphorical Use of *Pronuba* (p. xxi)

DAVID R. KEYS

The Study of Philology in Ontario (p. xxxvi)

ROY C. FLICKINGER

Certain Numerals in the Greek Dramatic Hypotheses (p. xxvii)

WILLIAM A. OLDFATHER

Livy i, 26 and the *Supplicium de More Maiorum* (p. 49)

RICHARD M. GUMMERE

The Britons in Roman Poetry (read by title, p. xxix)

CURTIS C. BUSHNELL

Classification of Comparisons and Illustrations in Marcus Aurelius
(read by title, p. xix)

JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE

8.15 O'CLOCK P.M.

CHARLES E. BENNETT

An Ancient Schoolmaster's Message to Present-day Teachers.

Annual Address of the President of the Association (p. xv)

TUESDAY, DECEMBER 29

SECOND SESSION, 9.30 O'CLOCK A.M.

CAMPBELL BONNER

Notes on a Certain Use of the Reed (p. 35)

F. W. SHIPLEY

The Puteanus Group of Mss of the Third Decade of Livy (p. xlii)

GEORGE DWIGHT KELLOGG

The Satirical Elements in Rutilius Claudius Namatianus (p. xxxv)

ANDREW R. ANDERSON

The Status of the *Oe*-diphthong in Plautus (read by Professor Kellogg, p. xiv)

WILLIAM B. ANDERSON

Contributions to the Study of the Ninth Book of Livy (p. 89)

HAMILTON FORD ALLEN

Polybius and the Gods (p. xiii)

J. E. HARRY

Plato, *Phaedo* 66 B (read by Prof. Husband, p. xxxiii)SECOND JOINT SESSION WITH THE ARCHAEOLOGICAL
INSTITUTE

2.45 O'CLOCK P.M.

HERBERT CUSHING TOLMAN

The Recently Discovered Turfan Fragments of the Crucifixion of
Jesus (read by title, p. xlv)

KIRBY FLOWER SMITH

Note on Dante's Designation of Vergil as *il mar di tutto il senno*
(*Inf.* viii, 7 ; read by title)

WILLIAM N. BATES

An Unpublished Portrait of Euripides (p. xv)

WEDNESDAY, DECEMBER 30

9.30 O'CLOCK A.M.

KENNETH C. M. SILLS

On *Virtus* and *Fortuna* in Certain Latin Writers (read by title, p. xliii)

PAUL SHOREY

A Greek Parallel to the Romance Adverb¹

MAURICE HUTTON

Platonists and Aristotelians (p. xxxiv)

WILLIAM GARDNER HALE

Relative Standards in Science and in Syntax (p. xxx)

C. W. E. MILLER

On τὸ δέ = 'Whereas' (p. 121)

EDWARD H. SPIEKER

On the Use of the Dactyl after an Initial Trochee in Greek Lyric
Verse (read by title, p. 5)

EDWARD K. RAND

Early Mediaeval Commentaries on Terence (read by title, p. xli)

W. S. SCARBOROUGH

Note on Cicero *ad Att.* i, 6, Pater nobis decessit a. d. IIII Kal. Dec.
(read by title)

CHARLES KNAPP

Recent Contributions to the Study of Lucilius (p. xxxix)

GORDON J. LAING

Roman Milestones and the *Capita Viarum* (read by title, p. 15)

THIRD JOINT SESSION WITH THE ARCHAEOLOGICAL
INSTITUTE

8 O'CLOCK P.M.

THOMAS FITZ-HUGH

The Pre-acute, Acute, Grave, and Zero Stress in Latin Speech and
Rhythm (p. xxi)

WILFRED P. MUSTARD

Later Echoes of the Greek Bucolic Poets (p. xxxix)

CLIFFORD H. MOORE

Individualist Tendencies in the First Three Centuries of the Roman
Empire.²

GEORGE HEMPL

Etruscan and Other Old-Italic Dialects (read by Prof. Buck, p. xxxiv)

¹ Reserved for Volume XL.

² Published in the *Harvard Theological Review*, II, 221 ff.

II. MINUTES

TORONTO, CANADA, December 28, 1908.

The Fortieth Annual Meeting was called to order in a lecture room of the Physics Building of the University of Toronto, at 3.15 P.M., by the President, Professor Charles E. Bennett, of Cornell University.

The President reminded the members of the death of two well-known members within the past year, — Professors Thomas Day Seymour, of Yale, and John Henry Wright, of Harvard, — and announced that at a later moment committees would present resolutions in their honor.

The Chair appointed as a Committee to Audit the Treasurer's Accounts: Professors Thomas Dwight Goodell and Moses Stephen Slaughter.

The Chair also appointed as a Committee on the Place of the Next Meeting: Professors C. W. E. Miller, Carl D. Buck, and Richard W. Husband.

The Secretary, Professor Frank Gardner Moore, of Trinity College, Hartford, reported that the *TRANSACTIONS* and *PROCEEDINGS*, Volume xxxviii, had been published in September.

The Secretary read the list of new members elected by the Executive Committee, as follows:¹ —

Prof. Arthur Adams, Trinity College, Hartford.
 Prof. William B. Anderson, Queen's University.
 Dr. Carroll N. Brown, College of the City of New York.
 Dr. Lewis Parke Chamberlayne, Amherst College.
 Dr. Mario E. Cosenza, College of the City of New York.
 T. S. Denison, Chicago, Ill.
 Francis H. Fobes, Harvard University.
 Walter H. Freeman, Harvard University.
 Walter H. Gillespie, Cheshire, Conn.
 Prin. Maurice Hutton, University College, Toronto.
 Prof. David R. Keys, University College, Toronto.
 Miss Mary B. McElwain, Cornell University.
 Dr. Ralph V. D. Magoffin, Johns Hopkins University.
 Clarence W. Mendell, Yale University.
 Prof. Warren I. Moore, Ouachita College.
 Prof. William Abbott Oldfather, Northwestern University.
 Dr. Kelley Rees, New Haven, Conn.
 Martin L. Rouse, Toronto, Can.

¹ Including several names later added by the Committee.

G. Oswald Smith, University College, Toronto.
Miss Mary V. Waite, Cornell University.
John Neville Woodcock, Trinity College, Toronto.

The Treasurer's report was accepted as follows : —

RECEIPTS	
Balance, December 26, 1907	\$352.35
Sales of Transactions	\$159.70
Membership dues	1353.00
Initiation fees	135.00
Dividends	6.00
Interest	8.01
Offprints	15.40
Philological Association of the Pacific Coast	170.00
Total receipts to December 25, 1908	<u>1847.11</u>
	\$2199.46
EXPENDITURES	
Transactions and Proceedings (Vol. xxxviii)	\$1098.90
Salary of Secretary	300.00
Postage	30.59
Printing and stationery	48.97
Express and freight	4.90
Press clippings	5.00
Local expenses of the Chicago meeting	7.42
Total expenditures to December 25, 1908	<u>\$1495.78</u>
Balance, December 25, 1908	703.68
	<u>\$2199.46</u>

The Treasurer also called attention to the fact that the financial year of the Association ends in July, while the report closes with Christmas; that the balance in hand at the latter date is therefore somewhat misleading. It was suggested that the question of changing the financial year should be considered, if the meetings are to be regularly held in December.

The reading of papers was then begun.

JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE

Monday evening, December 28.

The Societies met in the larger lecture room of the Physics Building at 8.15 P.M., Professor Francis W. Kelsey, of the University of Michigan, President of the Institute, presiding.

The members were welcomed to the University of Toronto by its President, Dr. Robert A. Falconer, with response by Professor George F. Moore, of Harvard University.

The President of the Association, Professor Charles E. Bennett, of Cornell University, delivered the annual address, *An Ancient School-master's Message to Present-day Teachers*.

SECOND SESSION

Tuesday morning, December 29.

The Association was called to order at 9.45 A.M. by the President. The session was devoted to the reading of papers.¹

SECOND JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE

Tuesday afternoon, December 29.

The Societies met in the larger lecture room of the Physics Building, at 2.45 P.M., under the presidency of Principal William Peterson, of McGill University, Montreal.

This session was given to the reading of papers.

THIRD SESSION

Wednesday morning, December 30.

The Association met at 9.45 A.M., the President in the chair.

This session was devoted to papers up to 11.30 o'clock, when the business meeting began.

The Committee on the Place of the Next Meeting, by its Chairman, Professor C. W. E. Miller, reported in favor of accepting the invitation extended by the Johns Hopkins University.

The report of the Committee was accepted and adopted.

¹ At the session of the Institute held at the same hour it was voted to appoint a joint committee to draft a resolution of sympathy with Italy in the suffering occasioned by the earthquake of December 28 in Sicily and Calabria. The resolution follows:—

The American Philological Association and the Archaeological Institute of America, assembled at Toronto in annual meeting, unite in expressing to the Italian government and people their deepest sympathy in the recent disaster that has afflicted the country, and beg permission to contribute toward the relief of the sufferers.

ELMER TRUESDELL MERRILL,
FRANK GARDNER MOORE,
CHARLES U. CLARK,

Committee.

A cable message was sent to the Director of the American School in Rome, Professor Jesse Benedict Carter, requesting him to join with Director Ashby, of the British School, in conveying the sympathy of the Canadian and American membership to the Italian government.

The above resolution was later communicated to Professor Carter with a draft for \$54.00. Later contributions raised the amount to \$64.00.

The Nominating Committee reported by Professor Samuel Ball Platner the following list of nominations : —

President, Professor Basil L. Gildersleeve, Johns Hopkins University.

Vice-Presidents, Professor Paul Shorey, University of Chicago.

Professor John C. Rolfe, University of Pennsylvania.

Secretary and Treasurer, Professor Frank Gardner Moore, Trinity College.

Executive Committee, The above-named officers, and

Professor Harold N. Fowler, Western Reserve University.

Professor Albert Granger Harkness, Brown University.

Professor Gonzalez Lodge, Columbia University.

Professor Clifford H. Moore, Harvard University.

Professor Wilfred P. Mustard, Johns Hopkins University.

The Secretary was instructed to cast a single ballot for the above-named officers.

The Committee to audit the Treasurer's Accounts reported by the Chairman, Professor Goodell, that they had examined the accounts, compared the vouchers, verified the cash balance, and certified the correctness of the Treasurer's report. The report of the Committee was adopted.

On motion of Professor Edward Capps, of Princeton University, the following resolution was adopted by a rising vote : —

Resolved, That the American Philological Association place upon record its appreciation of the incalculable loss to American scholarship in the death of Professor Thomas Day Seymour. Fifty-nine years nine months of age at the time of his death, and for thirty-five years a professor of Greek, he was one of the longest in service of our leading classical scholars. As professor of Greek in Yale University since 1880, he had profoundly influenced classical scholarship in the United States; for during all that period he was not only well known as unusually widely read in Greek authors — especially Homer, whom he read through annually after 1870 — as well as in the literature pertaining to the classics, but as the personal friend and adviser of scholars in nearly every state in the Union he had come to be one of the best loved Grecians in America.

A man of enormous diligence and of keen intellectual insight and fine literary feeling, his vast erudition was tempered with many humane and gentle qualities, so that he attracted the love and pride of his pupils, and was the kind of scholar that tradition and legend are wont to grow about.

A loyal and active worker in this Association, his frequent philological papers and his numerous books — most of all his last and greatest work — had for the last thirty years given constant proof of his profound and broad and accurate scholarship, and his scholarly oversight as joint-editor of the "College Series" of Greek authors had much influenced sound classical instruction.

Not simply a closet scholar, but public spirited and highly efficient, he was honored with the highest offices in the gift of his classical co-workers, as President of the American Philological Association, Chairman of the Managing Committee

of the American School of Classical Studies at Athens, and President of the Archaeological Institute of America.

The intimate friend of men like F. D. Allen on this side the ocean, and of Blass and Jebb on the other side, his life is an enduring part of the best tradition of American scholarship.

Resolved, That to his widow and children we offer our heartfelt sympathy, and transmit to them, through the Secretary, a copy of these resolutions.

CHARLES FORSTER SMITH,

J. IRVING MANATT,

EDWARD CAPPS,

Committee.

On motion of Professor Paul Shorey, of the University of Chicago, the following minute was adopted : —

The American Philological Association desires to express its high appreciation of the cordial hospitality with which it has been received in Toronto, and in particular to thank the University of Toronto, its President, and the members of its classical staff for the completeness of the arrangements made to secure the comfort and convenience of their guests. The friendships formed or renewed at this meeting will strengthen the ties that already unite two communities of scholars divided only by an imaginary political line.

The Chair announced the appointment of Professor Elmer Truesdell Merrill, of the University of Chicago, as member of the Nominating Committee.

On motion of Professor Samuel Ball Platner, of Western Reserve University,

Voted, That the question of continuing the joint winter meetings with the Archaeological Institute of America after the next meeting at Baltimore be made a special order of that meeting; and that the Secretary be instructed to so inform the members in the usual circular announcing the arrangements for that meeting.

On motion of Professor James R. Wheeler, of Columbia University, the following resolution was adopted by a rising vote : —

The American Philological Association, meeting in Toronto on December 30, 1908, desires to spread upon its records a minute in memory of Professor John H. Wright, of Harvard University, formerly Secretary and President of this Association.

The Association owes a great debt of gratitude to Professor Wright for his devoted services in the earlier years of the organization and for his constant and effective interest in its growth and scientific advancement. With sound scholarship and a fine literary taste he combined both firmness of purpose and great gentleness and sweetness of character. This gave to his personality a peculiar and persuasive charm. In his death the Association has lost one of the most honored and wisest of its members.

JAMES R. WHEELER,

HAROLD N. FOWLER,

Committee.

On motion of Professor Carl D. Buck, of the University of Chicago,

Resolved, That this Association hereby expresses its interest in the general plan looking to the creation of a new Greek Thesaurus, and its desire to coöperate in its furtherance.

Resolved, That a committee of five be appointed by the President to represent the Association in this matter, and to consider the appropriate means of bringing this Association into relations with the European Academies and learned societies which are already concerned with the plans for a Greek Thesaurus.

The Chair subsequently appointed as members of this committee : Messrs. Carl D. Buck, Herbert Weir Smyth, Thomas D. Goodell, C. W. E. Miller, Edward Capps.

On motion of Professor Clifford H. Moore, of Harvard University,

Resolved, That there be constituted under the authority of this Association a commission of fifteen members on College Entrance Requirements in Latin, to formulate definitions of such requirements and to further the adoption of these definitions by our colleges and universities, in the interest of that uniformity toward the attainment of which this Association in the vote of December 28, 1907, promised to "lend all aid in its power."

Resolved, That the members of this Association who are present as representatives of the Classical Association of New England, the Atlantic States, and the Middle West and South be constituted a committee to select the commission named above; further that this commission shall consist of four members each, two representing colleges, and two, secondary schools, from the Classical Associations of New England and the Atlantic States; and seven members from the Classical Association of the Middle West and South, four representing colleges and three representing secondary schools, and shall include the Committee of Selection.¹

On motion of Professor Elmer Truesdell Merrill,

Resolved, That the American Philological Association appoint a Committee of not less than five members to act in conference with similar Committees of other learned bodies in preparing and presenting to the Carnegie Institution in Washington a memorial asking that properly approved projects of historical, archaeological, philosophical, linguistic, literary, and artistic investigation and publication be admitted in the apportioning of grants to a recognition similar to that given approved projects of research in the physical and natural sciences.

Resolved, That the Committee be authorized to take such other steps as may seem advisable to further this end.

The Chair has named as members of this Committee : Messrs. Elmer Truesdell Merrill, Clifford H. Moore, Bernadotte Perrin, Benjamin I. Wheeler, Paul Shorey.

¹ The Committee of Selection consists of Professors J. C. Kirtland, William Gardner Hale, and Gonzalez Lodge.

On motion of Professor Hamilton Ford Allen, of the University of Illinois,

Voted, That the standing Committee on Nominations, constituted as an experiment at the thirty-fifth annual meeting, held at New Haven, July, 1903, be and hereby is confirmed.¹

On recommendation of the Executive Committee,

Voted, That at future meetings the total amount of time for the actual reading of papers at each session be two hours; that the Executive Committee solicit some papers of the length of *ten* minutes, it being understood that, as heretofore, no papers exceed *twenty* minutes.

On motion of Professor Frank Cole Babbitt,

Voted, That the Chairman appoint a Committee of three to prepare and submit designs for an appropriate seal of the Association at the next meeting.

The Chair has appointed as members of this Committee : Messrs. Frank Cole Babbitt, Gordon J. Laing, William A. Merrill.

THIRD JOINT SESSION WITH THE ARCHAEOLOGICAL INSTITUTE

Wednesday evening, December 30.

The Societies met in the usual place shortly after 8 P.M., the President of the Association in the chair.

The session was devoted to the reading of papers.

The next meeting of the Association will be held at Baltimore, Maryland, December 28-30, 1909.

¹ xxxiv, xix.

III. ABSTRACTS

1. Polybius and the Gods, by Professor Hamilton Ford Allen, of the University of Illinois.

This paper is a part of a complete study of Polybius and the supernatural. In this paper an answer is sought to the question as to Polybius' belief in the gods of the Greek pantheon. Several have already written on the subject, but in view of the widely differing conclusions which have been reached there seems to be room for a new treatment. Polybius makes little mention of the gods and their influence on the course of history because of the pragmatic character of his work.

The core of the answer to the question proposed is found in vi, 56, 6 ff. Polybius believes that the accepted religion was invented for the purpose of restraining the ignorant multitude. The hold which this religion had on the Romans is shown, iii, 112, 6 f.; ix, 6, 3 f.; xi, 3, 5; xvi, 23, 5. Polybius praises the manner in which P. Scipio Africanus used religion for his own ends, x, 2, 11 ff.; iv, 11, 7; xiv, 12. Though Polybius cannot believe in the gods, he is glad to see this belief in others because of its practical benefits, iv, 73, 9 f.; v, 12, 106, 2. Polybius has only words of blame for those who defile, destroy, or in any way mistreat sacred places and objects, iv, 62, 67; v, 9-11, but the reason for this disapproval is not that such actions are impious, but because they are useless, v, 11, since they do not further the designs of the conqueror. They merely enrage the enemy against him.

Polybius does not believe in myths, and has refused to use them in his work, but would allow a moderate use of them "in so far as such tales preserve the respect of the multitude for religion," xvi, 12; xii, 4 d, 5. Polybius explains how such myths grew up by saying that "each of the gods is honored as the inventor of something useful to man," thus denying divinity to the popular gods, x, 10, 11; xxxiv, 2, 4, 3 f. When he records some sudden reverse of fortune or some seemingly miraculous escape from difficulty, Polybius sometimes so qualifies his statements as to free himself from seeming acquiescence in divine interference, xxxi, 11, 3 f.; xxxii, 27, 14. In other cases to be studied later this qualification is not so clear.

Since his work is throughout a search for the causes of events, Polybius does not easily give up the search, but when the causes are not easy to discover, he says that "in default of a better, we follow the prevailing opinions of the multitude, attempting by supplications and sacrifices to appease the wrath of heaven," xxxvii, 9; xxxiii, 17. But from reading his history we cannot think that Polybius ever used such means. Witness his fine scorn for Nicias, ix, 19, 1 f. Every mention of the gods is uncolored by definite qualities and attributes. The nearest we can come to an invocation of the gods to aid the author in his work is iii, 5, 7, and the only prayer of thanksgiving is xxxix, 19, 2. These are but conventional phrases, for the use of which Polybius may be excused.

2. The Status of the *Oe*-diphthong in Plautus, by Professor Andrew R. Anderson, of Princeton University.

Oe-readings in Plautus may be divided into the following three classes:—

I. Those in which the *oe* was never reduced to *ū*, as *amoenus*, *coepi*, *poena*.

II. Those in which, in classical times, it was reduced to *ū*, as *mūnus*, *lūdo*, *cūro*, *ūtor*, etc., and perhaps *hūius*, *cūius*.

III. Those in which it is supposed to be a transcription of *υ*, as *lagoenam* *Curc.* 78, *Antamoenides*, *Poen.*, Cast of Characters, *et al.*

It is only classes II and III that require discussion.

Class II. The reduction of *oe* to *ū* is generally held to have taken place in the second century B.C. The purpose of this paper is to present the evidence for believing that this change was normally in pronunciation an accomplished fact as early as the earliest of Plautus' datable plays—the *Mil. Gl.*, 206 B.C. *Utter*, *CIL*, I, 33, 4, does not necessarily prove that this inscription is later than Plautus, as the orthography of the rest of it agrees very closely with what we know to have been the orthography of Plautus. So, too, perhaps the spelling *PLOVVS*, cf. *CIL*, I, 196 (186 B.C.), which occurs there three times for **plois*, **ploes*? cf. *PLOERVME*, *CIL*, I, 32; *ploeres*, *Cic. de Leg.* iii, 3, 6; cf. *couro* for *coero*, *CIL*, I, 1419. Instances of assonance, like *Poenus Poenior*, *Poen.* 991, do not prove the pronunciation *poenio*, etc., as *Poenior* is only a coinage for the nonce. *Pseud.* 229, *Phoenicium poeniceo* does not prove that the regular pronunciation was *poeniceus*, *poenicus*, *poenio*, etc., as here *poeniceo* was probably a conscious archaism, used for closer similarity to *Phoenicium*; cf. *Capt.* 67,

domi duellique duellatores optumi.

While Plautus at times used archaisms for the purpose of getting closer assonance, it cannot be held as reasonable that he should anticipate what the phonetic development would be. So

Mil. 325 *lūdo luto*,
Bacch. 129 *Lŷde, lūdo*

point to the reduction in pronunciation of the original *oi*-diphthong in *lūdo* to *ū*. Cf. *Osc. luisarifs*.

Amph. 498 *uxore ūssuraria*

seems to point toward a similar reduction of the original *oi* in *ūtor*, etc. In *Trin.* 181–2 *ussuræ* . . . *russum* are not as close together as might be desired.

Most. 209 *Cūr obsecro non cūrem?*

and *Poen.* 354 *Qūr ego id cūrem? nam qui istaec magis meast cūratio?*

look toward the reduction of the original *oi* in *cūro*, etc. In some passages Plautus probably kept the diphthongal pronunciation for the sake of closer assonance and greater dignity; e.g. *Pseud.* 229, *Mil.* 228, *Bacch.* 926.

Class III. As the transcription and pronunciation of *υ* in the time of Plautus is represented by *u* and not by *oe*,—the latter representing *oi* or *ω*,—the forms *lagoenam* (Λάγυρος) and *Antamoenides* (Ἀνταμυνίδης) should certainly not be spelled with *oe*, but probably with *u*.

3. An Unpublished Portrait of Euripides, by Professor William N. Bates, of the University of Pennsylvania.

In the museum in Constantinople there is an unpublished relief representing Euripides seated in a chair, while the Stage (Σκηνή) personified presents him with a tragic mask. Behind the poet is a statue of the god Dionysus. Their names accompany the three figures. The face of Euripides appears older than in his best portraits. The relief probably dates from the first century A.D., but the place of its discovery is unknown.

4. An Ancient Schoolmaster's Message to Present-day Teachers, by Professor Charles E. Bennett, of Cornell University (President's Address).

So far as ancient literature makes an effective appeal to the modern mind, it is chiefly in the field which De Quincey characterizes as "the literature of power." Here the antique genius is supreme. It has been recognized as such for centuries, and *a priori* reasons can easily be given why it will continue to be recognized as such in the ages that are to come. Homer's majestic epics (*pace* Andrew Carnegie) not only have never been surpassed or even rivalled, but probably never can be; the same is true of the most perfect products of Greek tragedy; and almost the same of the best of Horace's lyric verse.

In the other field, however,—the field that De Quincey characterizes as "the literature of knowledge,"—the Greek and Roman classics exercise a much less decisive and much narrower influence. I refer to such works as Aristotle's treatises on logic, ethics, psychology, and the natural sciences; such as Cicero's treatises on oratory, theology, rhetoric, and politics; to such works as Pliny's *Natural History*, or Quintilian's *Institutio Oratoria*; further, to that vast body of works that are primarily historical or have historical bearings, like the correspondence of Cicero or Pliny. Except to the special student of the classics, most of these works make now but a relatively small appeal. Naturally enough, too, for their connection with the present is less obvious. Homer, Virgil, Aeschylus, Horace, are for all time; whereas ancient history and institutions are no longer to most persons a vital concern of the life and action of to-day. The multifarious problems of the modern world—social, governmental, religious, educational—all differ so profoundly from the problems of the ancients in the same fields, that we seldom think of invoking their testimony or of utilizing their experience. As a rule we are undoubtedly correct in this attitude. And yet, occasionally, even in the midst of our latter-day perplexities, we may with profit call these thinkers of the past into council. It is to a case of this kind that I venture to invite your attention now. The field is the perennially interesting one of education, and the witness is Quintilian.

The title of the *Institutio Oratoria*, as is well recognized, is somewhat narrower than its contents warrant. Technically it is on the training of the orator; but in reality it is much broader and deeper than its name implies. It penetrates to the root of many of the fundamental problems of education, problems that not merely confronted the Romans of Quintilian's day, but which confront us also, and will confront our children's children. It is this that bears the *Institutio Oratoria* far

beyond the "bourne of time and place" and gives it permanent worth; and it is this fact that has made me venture to make its author the subject of these remarks. What I shall try to do is simply to enumerate some of the elementary truths of education as Quintilian himself has stated them, with true Roman wisdom and practical sense.

And first of all he emphasizes the importance of beginning aright and of employing only the best teachers from the very outset of education. "Would Philip of Macedon," he asks, "have wished Aristotle, the greatest teacher of the age, to teach Alexander, or would Aristotle have done it, if they had not both been persuaded that the first rudiments of instruction are best imparted by the most accomplished teacher?" How often have I thought of this when some mediocre Latin scholar has come to me at the end of the senior year and asked for a recommendation to teach elementary Latin, admitting defective knowledge and poor scholarship, but urging the low grade of work contemplated in justification of the application. Let me here record my conviction that a college graduate who has been a poor Latin scholar in college is not fit to teach even elementary Latin. In fact, such a person is conspicuously unfit for such labor, not so much from lack of large attainment as from lack of the spirit that a good scholar inevitably takes into the classroom and implants in his pupils. Only the lover of accuracy will beget a love of accuracy in his pupils, and without this there can be no scholarship — no really excellent instruction. If education is not to become a meaningless thing among us, it must be taken very seriously; and the prospective teacher must dedicate his whole energy to the profession he chooses. Teaching cannot safely be made a makeshift. Any such attitude involves disaster to the individual who risks the experiment, to the pupils under him, and, above all, to the community, and ultimately to the national life.

One of the burning problems in America in recent years has been the teaching of elementary Latin. Evidently the same problem was a living one at Rome in 90 A.D., and it is particularly interesting and, I think, instructive to note what Quintilian has to say on this subject. To those of us who have often deplored the failure to make a determined, decisive attack upon the paradigms and to master them thoroughly at the very outset of Latin study — to such it must cause no little pleasure to note the wise words of Quintilian on this very point. In the fourth chapter of his first book we read these words: —

"Let boys in the first place learn to decline nouns and conjugate verbs; for otherwise they will never come to an understanding of what is to follow; an admonition which it would be superfluous to give, were it not that most teachers, through ostentatious haste, begin where they ought to leave off; and while they wish to show off their pupils in matters of greater display, they retard their progress."

Has not Quintilian admirably diagnosed the difficulty that has beset us here in America in the last score of years? Have we not been attempting to make pupils understand continuous Latin before mastering the elements that compose it? Have we not been guilty of an ostentatious haste, beginning where we ought to end? I fear we have, and consequently I took no little satisfaction recently, when one of our leading educators singled out the passage I have just quoted and declared that it ought to be blazoned in every Latin classroom. Certainly, if to Roman boys such grammatical study was a necessary preliminary to an effective

mastery of their native tongue, to modern boys the necessity is *a fortiori* vastly greater.

Another observation touches the character of commentaries on Greek and Latin classics studied in Roman schools. Roman education, as you all know, was roughly organized into three grades: elementary, grammatical or secondary, and advanced (the special training of the orator). Now the grammatical education was singularly like the classical courses of our secondary schools. A Greek or Latin author was made the basis of instruction, and was studied with the same minute care that is customary among us, the main difference being that among the Romans the commentary was given orally by the teacher, whereas to-day we have printed notes, often freely interspersed with pictures. Evidently many Roman teachers utilized the commentary more for the purposes of displaying their own erudition than for illuminating the contents of the author in hand. Quintilian protests vigorously against this practice, sagely observing that one of the greatest merits of the teacher is not to know everything, or if he does, to keep some of his erudition in reserve. I fancy we are not altogether free from this same fault. Too often the editors of our classical texts appear to have in mind not the large constituency of students who are to use their books, but rather the minute fraction of experts who may review them. Hence we are treated not infrequently to a display of useless learning, wise remarks about manuscripts, the Mediceus, Venetus A, or the Neapolitanus, along with erudite references to German periodicals, Kuhn's *Zeitschrift*, Bezzenberger's *Beiträge*, or the latest Teutonic *Schulprogramm*. These things are right enough in their place, but I, for one, cannot feel that a secondary school text or even the average college text is the place for them. The best scholarship, I believe, will agree with Quintilian that there are many things which the editor ought not to know (in the sense of not exhibiting his information), and will follow the wise reserve recommended by him.

Particularly gratifying is Quintilian's plea for a liberal education. To his mind clearly, true education demands that the student should aim to realize himself and to become a well-rounded man. Nor must education be conducted with reference to the eventual financial return it may bring in. "I would not wish to have," he declares, "even as a reader of this work, a man who would compute what returns his studies bring in. But he who shall have conceived, as with a divine power of imagination, the very idea of genuine oratory, and who shall keep before his eyes true eloquence, the 'queen of the world,' as an eminent poet calls her, and who shall seek his gain, not from the pay that he receives for his pleadings, but from his own mind and from contemplation and knowledge—a gain that is enduring and independent of fortune—such a man will easily prevail on himself to devote to study the time which others spend at shows, at dice, or in idle talk, to say nothing of sleep. And how much more pleasure will he secure from such pursuits than from unintellectual gratifications! For Divine Providence has ordained that the more honorable occupations are also the most pleasing." Could one find anywhere a loftier idealism? I doubt it.

Nor to Quintilian's mind is education solely for the individual. To him it is not merely a means of self-realization. Its ultimate purpose is much higher and nobler. With a true Roman sense of the majesty and supremacy of the state, he emphasizes the final function of education—the making of useful citizens, who

shall conserve and propagate the inheritance of the fathers. Do we to-day, I wonder, always see as clearly and as steadily the connection between education and the state?

It is extremely interesting also to note the emphasis which Quintilian lays on early home influences. He deplores the effect of too much parental indulgence, charging Roman fathers and mothers with themselves corrupting the characters of their children. "We enervate their very infancy with luxuries," he declares. "Our excessive fondness weakens all their powers, both of mind and body. We form their palates before we form their speech. They grow up in sedan-chairs; if they touch the ground, they hang by the hands of attendants supporting them on either side. We even encourage their saucy utterances by bestowing a smile and a kiss." A recent writer has suggested that here in America there may just possibly be traces of a similar state of affairs, which he characterizes as "a case of too much parent." But I have already drawn so many parallels between ancient and modern life that I hesitate to dwell at length upon another.

I cannot conclude without mentioning the superb grace and poise, as well as the cogency and dignity, with which Quintilian's sentiments and convictions are expressed. To those who would canonize Cicero as the one real writer of Latin prose, Quintilian, despite his obvious and professed following of that master, must seem infected with decided symptoms of the "Decline." We find in him new words, new meanings of old words, new syntactical constructions, new phrases, to say nothing of other novelties. Yet these, after all, are very slight things. Like every other writer of every age and every country, Quintilian as a stylist must stand or fall, not according to his conformity, or lack of conformity, to the vocabulary, syntax, and sentence-structure of bygone generations, but solely as he says what he says with clearness, force, and grace. Judged by this standard, he has few peers in all Roman literature. His work throughout is pervaded with a lofty earnestness. Nor does he lose himself in mere abstract analysis. He abounds in copious illustrations, and is especially happy in the freshness and aptness with which he undertakes to enforce some vital truth. Take this, for instance, where he is speaking of certain arid treatises on oratory:—

"These break and cut down whatever is noble in eloquence; they drink up, so to speak, all the blood of thought and lay bare the bones, which, while they ought to exist and to be united by their ligaments, should nevertheless be covered with flesh."

Speaking of memory, he says:—

"We are most tenacious of what we have imbibed in our early years, as the flavor with which you scent vessels when new remains in them; nor can the colors of wool which has lost its whiteness be effaced."

Sometimes the comparisons are quaint and homely, as where he says:—

"For as narrow-necked vessels reject a great quantity of the liquid that is poured upon them, but are filled by that which flows or is poured into them by degrees, so it is for us to ascertain how much the mind of boys can receive, since what is too much for their grasp of intellect will not enter their minds, as not being sufficiently expanded to receive it."

Now and again there are pregnant embodiments of truth in quasi-proverbial form, as where he says (x, 3, 4), *Nihil enim natura voluit magnum effici cito praepositumque pulcherrimo cuique operi difficultatem*, "Nature will have nothing

accomplished quickly; difficulty lies in the path of every noble achievement." Or, again, when he says, "Let the motto be: 'First, flawless accuracy; then flawless speed.'"

There are touches of pathos, too. Few things in literature are finer and tenderer than the preface to the sixth book, in which Quintilian laments the loss of the faithful wife and the two promising boys who had been the solace of his existence, a passage too long to quote and which will not bear dismemberment.

You have borne patiently with me in these observations on the old Roman schoolmaster. With me, I trust, you recognize the greatness of the man and the value of his contribution to educational thought. It is refreshing to find the eternal verities of education stated and emphasized by him as admirably as has ever been done. It is a pleasure to contemplate the thorough idealism of the man himself. Born and living in an age when luxury was rife and when material standards were claiming, as never before in Roman history, the adoration of men, Quintilian boldly proclaims the value of education for its own sake and for the sake of the state, and protests against making it merely the means of sordid worldly advantage. "Get the best," he tells us; "Begin right;" "Be careful in details;" "Have respect for every pupil;" "Blame yourself as a teacher, if your pupils fail." Then his sturdy common sense appeals to us, as he brushes aside the details of trivial formalities, or as he utters his scorn of those with whom teaching becomes merely a vanity — an opportunity for the display of erudition. In a word, he interprets teaching in the broadest and humanest fashion. He has a noble reverence for the human spirit, and would have the teacher share and apply this same reverence in the actual work of instruction.

It was in the winter of 1415-16 that Poggio Bracciolini discovered at St. Gall, in Switzerland, the first complete manuscript of Quintilian's famous *Institutio*. Till then only fragments of the work had been known. Poggio and his fellow-humanists, we are told, greeted the new discovery with the greatest enthusiasm; and we may well recognize that they had full reason for so doing, for the world cannot afford to lose the utterances of those simple, sincere souls whose vision of truth is clear and steady, and whose hope and faith are fixed on what is spiritual and enduring.

This address has appeared in full in the *Classical Journal*, iv, 149-164.

5. A Classification according to the Subject-matter of the Comparisons and Illustrations in the Meditations of Marcus Aurelius Antoninus, by Professor Curtis C. Bushnell, of Syracuse University.

Some inferences from this material have been already published in the *Proceedings* for December, 1905, pp. xxix-xxx. These need not be repeated here.

For the sake of brevity, the cases are cited merely by the book and chapter of their occurrence. They will be readily found on reference to the text.

a. Comparisons concerned with the Conceptions of Geometry:

Angle: 3, 10; 4, 3; 6, 36; 8, 21. Point: 2, 17; 4, 3; 6, 36; 8, 21.

b. Comparisons concerned with Elemental Nature:

Bubble: 8, 20. Calm: 7, 29. Clear Weather: 2, 4; 6, 30; 8, 28. Extinguishing: 3, 1; 4, 19; 5, 33; 6, 15; 7, 2, 24, 32; 8, 25; 9, 7. Filth, Smoke, and Other Symbols of Worthlessness: 2, 17; 3, 3; 5, 10; 6, 36 (cf. 12, 32); 7, 47; 8, 37; 10, 31. Fire: 4, 1; 10, 31. Flowing: 2, 3; 2, 4 (cf. 12, 2); 2, 17 (two); 4, 43; 5, 10; 5, 23; 6, 15; 7, 19; 12, 26. Fountain-head: 4, 33; 6, 36; 7, 59, 62; 8, 23, 51; 9, 39. Gold, Emerald: 7, 15. Light: 4, 33; 8, 20, 57; 12, 15, 30. Promontory: 4, 49; 12, 22. Sand: 7, 34 (cf. 7, 23). Stone: 8, 46 (cf. 8, 20). Torrent: 7, 19; 9, 29 (cf. "Flowing"). Wave: 9, 28. Well-flowing: 2, 5; 5, 9, 34; 10, 6.

c. Comparisons concerned with Vegetable Life:

Bark: 12, 2, 8. Figs: 3, 2. Flowret: 4, 20. Fruit: 4, 23; 5, 6; 6, 30; 9, 10; 11, 1. Leaves: 8, 7; 10, 34. Operations of Plant Life: 4, 6, 44, 48; 8, 15; 11, 33; 12, 16. Reaping: 11, 6, 34. Seed: 4, 36; 10, 17. Severed Branch: 11, 8 (cf. 4, 29; 8, 34; 9, 9, 23). Shrub: 4, 20.

d. Comparisons concerned with Animal Life:

3, 2, 3; 4, 16, 28; 5, 6, 33; 6, 15, 54; 7, 3; 8, 46; 9, 37, 39; 10, 10; 11, 15, 18 (cf. *Il.* 2, 480 ff.; 3, 196 ff.; 13, 492), 22; 12, 16.

e. Comparisons concerned with Human Life:

Religious and Mythological: 3, 4, 7; 4, 5, 15, 47; 10, 8, 28.

Medical and Pathological: 2, 13; 3, 8, 13; 5, 9; 6, 57; 9, 2; 2, 16 (inculcating contentment: cf. 4, 29; 5, 8; 6, 55; 8, 15, 34).

Physiological: 2, 1 (cf. 7, 13); 3, 15; 4, 36 (cf. 9, 3); 6, 33; 8, 54; 10, 31.

Athletic and Gladiatorial: 3, 4 (cf. 6, 30); 4, 18; 6, 20, 30, 46; 7, 61; 10, 8, 11; 12, 9 (cf. 3, 13).

Spectacular: 3, 7; 7, 3; 12, 2. Desires control as Strings the Puppet: 2, 2; 3, 16; 6, 16, 28; 7, 3, 29; 10, 38; 12, 19. Life like a Play: 3, 8; 7, 3; 11, 6; 12, 36.

Military: 2, 17 (cf. "the battle of life"); 3, 16; 7, 7; 8, 48. Especially the "Good Soldier" (cf. 2 *Tim.* 2, 3), as symbolizing Loyalty to Right: 3, 5, 6; 5, 27; 7, 45; 11, 9, 13, 20.

Nautical: 6, 55; 7, 51; 8, 15; 12, 14 (cf. "sea of troubles," *Ham.* III, 1 and Aesch. *Pers.* 599, Soph. *O. T.* 1527); 12, 22.

Of Various Arts: 3, 2, 4 (*βεβαμμένον*, cf. 5, 16; 6, 30); 5, 8; 6, 35; 7, 23, 51, 61; 8, 50. The Web of Creation and Circumstance: 2, 3; 3, 4, 11, 16; 4, 26, 34, 40; 5, 8; 7, 57; 10, 5.

Political: 4, 29; 5, 31. The World a City: 3, 11; 4, 3, 4, 23; 6, 44; 9, 23; 12, 36.

Of Arrival, Departure, Travel. Birth an Arrival: 6, 56. Death a Departure: 2, 11; 3, 7; 5, 29; 6, 56; 8, 25, 47; 9, 2; 10, 8; 12, 1, 36. Life a Journey: 3, 3; 5, 34; 9, 30. Death the Journey's End: 3, 3. A Course of Action a Path: 3, 16; 5, 3, 4, 10, 14, 20; 6, 17, 22; 7, 55; 8, 7; 9, 1; 10, 11. The Stranger: 2, 17; 4, 29; 12, 13. Philosophy an Escort: 2, 17.

Of Family and Household Relations: 6, 12; 8, 3; 10, 25. Child Life: 2, 12; 4, 28, 46; 5, 33, 36; 12, 16.

Of the View from Above: 7, 48; 9, 30; 10, 15.

Of Sleep and Dreams: 2, 17; 4, 46; 6, 31.

(Hereafter, the statement being more condensed, to facilitate reference the line of the page of the Stich text is added to book and chapter.)

Scattering: 2, 4, 16; 2, 12, 2; 3, 16, 8; 4, 27, 11 (cf. 6, 10, 17; 9, 39, 6); 4, 41, 11; 5, 6, 4; 5, 9, 5; 5, 29, 17 ff.; 6, 11, 3; 6, 13, 5; 6, 26, 13 ff.; 6, 31 11 ff.; 8, 24, 1 ff.; 11, 15, 17 ff.; 12, 15, 7 ff.

f. Otherwise Unclassified: 2, 7, 21 (cf. 3, 4, 1; 4, 22, 3), 2, 7, 23 (cf. 2, 16, 10; 7, 4, 20; 11, 6, 20 ff.); 2, 9, 10 (cf. 3, 9, 6; 3, 12, 20; 3, 16, 9; 5, 3, 21 ff.; 7, 31, 23; 8, 16, 11; 9, 1, 21; 10, 11, 18 ff.; 10, 28, 15 ff.; 12, 27, 24); 4, 18, 1 (cf. 4, 28, 16); 7, 10, 8 ff.; 7, 29, 13 (cf. 8, 47, 1; 9, 7, 5; 10, 9, 16); 7, 49, 20 ff.; 7, 56, 19 ff.; 8, 41, 23.

6. The Metaphorical Use of *Pronuba*, by Professor Harold L. Cleasby, Syracuse University.

The *pronuba* was the matron who acted as mistress of ceremonies at a Roman wedding; she helped the bride with her toilet, she presided over the *dextrarum iunctio*, she prepared the *lectus genialis*, and to this, after all the other rites had been performed, she escorted the bride. The poets of the Empire not infrequently employ the word figuratively, and in this paper an attempt is made to classify the forms in which the metaphor appears, and to show how they are related to one another.

In the first place, it seems certain that the epithet *pronuba* as applied to Juno is not a cult-name, but merely a poetic device (see Wissowa, *Religion und Kultus der Römer*, p. 119). Although Servius, in his note to *Aeneid* iv, 59 says that Varro had already referred to the Juno who presided over marriage as *Iuno Pronuba*, the real creator of the image is Virgil in *Aeneid* iv, 166-168. From him all the later poets directly or indirectly borrowed the metaphor, which tended to lose its vividness and freshness as time went on. To Ovid belongs the credit of originating the *Furia Pronuba*, to Seneca that of introducing a mortal woman, whose influence is similar to that of a Fury, as a kind of *Furia Pronuba*. Helen, the cause of so much calamity, is, in the *Troades*, represented as the *pronuba* of unfortunate Polyxena, who is condemned to wed the spirit of Achilles by suffering death at his tomb. Moreover, Seneca uses *pronuba* of an inanimate object, *pronuba pinus* (*Medea*, 37 f.), a phrase which occurs also in the *Ciris*. A pleasing contrast to Ovid's gloomy *Furia Pronuba* is presented by the *Venus Pronuba* of Statius in his *Epithalamium in Stellam et Violentillam* (*Silvae*, i, 2, 11 f.). In prose both Apuleius and Tertullian make use of the metaphor of the *pronuba*. The paper concluded with an examination of the various forms of the figure which are met with in the writings of the poet Claudian.

7. The Pre-acute, Acute, Grave, and Zero Stress in Latin Speech and Rhythm, by Professor Thomas Fitz-Hugh, of the University of Virginia.

In my last paper before the Association on "Rhythmical Alternation and Coincidence of Accent and Ictus in Latin Rhythmic Art," presented at the Chicago

meeting on December 30, 1907, I showed that Latin speech and consequently Latin verse are characterized by a twofold rhythm of acute and grave stress, the former of which is violated by a duplication of the latter tone, G+G, and the latter by the intrusion of the toneless arsis G° in place of the sustained arsis in

A-G°-G A-G A-G

the rhythmical series. Accordingly, in the Vergilian line *Ostia dives opum*

A'-A A'-A-G°-G A-G
studiusque asperrima belli, no grave monosyllable G could take the place of *op-* (A) or *studi-* (A') after *dives* (A-G) and *opum* (A-G) respectively, without reversing the acute-grave rhythm into a grave-acute one. Similarly, no toneless arsis (G°) as in *Ostia* (A-G°-G) and *-perrima* (A-G°-G) can enter the sustained rhythm outside the first foot unless preceded by the pre-acute tone *as-* (A'). Thus the technique of Latin rhythmic art centres about the two problems of safeguarding the A+G+A and the G+A+G° tonic sequences, each of which would otherwise reverse the rhythm of the acute tone (A' and A): the A+G+G problem was artistically solved in Saturnian times, the G+A+G° problem was reserved for the master-hand of Vergil,

O degli altri poeti onore e lume!

The present investigation, submitted at the Toronto meeting on December 30, 1908, establishes two new laws of Latin accent and rhythm in place of two old ones: I. The law of the initial acute stress and graduated ictual fall (Ictuum Descensio), in place of the Paenultima law of Hellenizing grammar. II. The law of the acute stress in thesis and the sustained tone (acute or grave stress) in arsis (Ictuum Sublatio), in place of the Quantitative doctrine of Hellenizing metric, — in both cases, a Latin law of tone in place of a Greek law of time.

Careful examination of the succession of the word-feet in Latin verse reveals unmistakably the following stress-gradations in Latin speech: 1°. The pre-acute

A' A G	A G
∪ — ∪	∪ —
stress A'; e.g. <i>triumpe</i> .	2°. The acute stress A; e.g. <i>virum</i> .
G G G	A G° G
∪ — —	— ∪ ∪

G; e.g. *que, ab, ad*. 4°. The grave stressless tone G°; e.g. *litora*. The evidence shows conclusively that the acute stress (A' and A) covers a syllabic area of a long or two shorts (whence the phenomenon of the so-called Iambic law), whereas the grave stress involves but a single syllable, be it short or long: there is no further quantitative implication in the Latin accentual system. Hellenizing grammar seems to have been deaf, not alone to the initial pre-acute dominant tone A' of Latin speech, but also to the final grave stress G, both of which are inescapably postulated by the phenomena of Latin verse. Thus philology was betrayed into the hopeless labyrinth of quantitative pragmatism, which has celebrated its barren orgies for two millenniums. These four stress-gradations, A', A, G, G°, — pre-acute, acute, grave stress, grave stressless tone, — make up the gamut of the Latin tones. They are those *modi Italici* or *numeri Italici*, *Italic measures* or *Italic numbers*, which may prove to be common to Italic and Celtic stocks, and whose tonic heights must be scaled (*scandere*) in all Latin verse. Hellenizing quantity was merely an irrelevant and hampering incident in the unbroken life of Latin accentuo-ictual rhythm.

I propose to outline in bold strokes the evolution of Latin accentual or stress rhythm. We shall find the steps of that evolution clearly imbedded in the strata of tradition. In prehistoric times a purely accentual rhythm of the initial tone (A' and A), it rapidly introduced and perfected the technique of the grave and toneless arsis (G and G°), until it attained in the Augustan era the perfect tonic harmony and variety of the Vergilian hexameter, in which A', A, G, and G° are artistically coördinated under the rhythmopoeic drum-beat of the sacred tripudium, the immemorial leap-step of Mars and the tonic modulator of all Latin rhythm in prose and verse (A'-A-G or A'-A-G°-G). I have shown in my *Carmen Arvale* (Anderson Brothers, 1908) that this earliest monument of Latin literature is a cryptograph of the sacred spear-cult and tripudium-ritual of the national god of the Italic stocks. It is a glorification not only of the sacred spear but also of the rhythm of the spear-cast, out of which by simple duplication it exhibits the evolution of every phase of pre-Saturnian rhythm, monopody, dipody,

A' A G
 ∪ — ∪

tetrapody, octapody: triumpe = 2+2+1. By catalexis in syllabam we have A'-A,

$\underbrace{A'} \quad \underbrace{A}$
 fere Mars, in dissyllabum A' / \overline{En} . These are the normal feet of pre-Saturnian rhythm: all Latin rhythm belongs to the *γένος διατάξιον* class, to use the nomenclature of quantitative metric. We shall accordingly find that the tripudium in its several forms furnishes the key to prehistoric and historic verse and prose rhythm:

A' A G
 ∪ — ∪

triumpe=monopody { A'-A-G=dipody { $\begin{matrix} A' \\ 2 \end{matrix}$ | $\begin{matrix} A-G \\ 2-1 \end{matrix}$ =tetrapody { $\begin{matrix} A' \\ 2 \end{matrix}$ || $\begin{matrix} A \\ 2 \end{matrix}$ | $\begin{matrix} G. \\ 1 \end{matrix}$. It

is conspicuous as a monopody in the more ancient and primitive tradition:

A-G	A-G	A-G	A-G
∪ —	∪ —	∪ —	— —
<i>Carmen Arv. 2:</i> Neve	luem	ruem	Marmar

A-G	A'-A-G°-G	A'	A-G
∪ —	— — ∪ ∪		— —
Sinās	incurrere	in	pleoris

A'-A-G	A'	A'-A-G
— — ∪	∪ ∪	— — —
<i>Vaticinium ap. Liv. v, 16, 8:</i> Romane	aquam	Albanam

A-G	A-G	A-G°-A-G
∪ —	∪ —	— ∪ — —
Cave	lacu	contineri

Appius Claudius *ap. Prisc. viii, 4, 18*:

A'-A-G	A'-A	A'-	A-G
∪ ∪ ∪	— —	— —	— —
Inimicus	si es	com	mentus

A'	A-G	A-G
— —	∪ —	— —
nec	libens	aeque

Titulus Coquorum, CIL, XI, 3078:

A'-A-G Gonlegium	A' A quod est	A'-A-G a ciptum
A'-A-G ae tatei	A'-A-G ag endai	
A'-A-G Opiparum	A'-A-G ad veitam	A'-A-G quo lundam
A'-A-G fes tosque	A-G di es	
A' A-G Quei soueis	A'-A-G°-G ar gutieis	
	A'-A-G o pidque	A'-A-G Vol gani
A' - A-G Gon decorant	A'-A-G°-G sai pissume	
	A'-A-G°-G com vivia	A'-A-G loi dosque

The muse of the cooks is characteristically tripudic.

Titulus Scipionum, CIL, I, 33:

A' A-G Quei apice	A'-A-G insigne	A'-A-G Di alis
	A-G°-G flam nis	A'-A-G ges istei
A' A'-A-G Mors perfecit	A' A-G tua ut	A-G essent
	A-G°-G omni a	A-G brevi a
A' A'-A-G Ne quairatis	A' A-G ho nore	

Ibid., CIL, I, 34:

A' A-G G quei minus sit	A' A-G man datus
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Titulus Mummii, CIL, I, 541:

A-G A'-A-G Ductu auspicio	A-G°-A-G imperi oque	
A-G A'-A-G eius Achaia	A-G ca pta	

Accordingly, we may characterize pre-Saturnian art as the art of the tripudium used as monopody or as dipody. Judging from our literary tradition, Saturnian art discarded the monopodic tripudium, using it only as procatalectic dipody to modulate the two cola of the Saturnian:

	A-G	A-G	A'-A-G
	∪ —	∪ —	∪ — ∪
Liv. Andron. 1 :	Virum	mihi	Ca'mena
	A-G°-G	A'-A-G	
	— ∪ ∪	— — —	
	inse ce	ver sutum	

Note that the sustained G arsis characterizes the first colon, the unsustained G° arsis, shut in between two tripudia, the second. So classic art, which merely loosened up the rigid diaeresis and monotonous close of Saturnian:

Verg. *Aen.* i, 33:

A-G	A-G	A-G	A'-A-G	A-G°-G	A-G
— —	— ∪	∪ —	— — —	— ∪ ∪	— —
Tantae	molis	erat	Ro manam	condere	gentem.

Thus the sacred tripudium, though lost to the ear of Hellenizing pragmatism, asserts to the last its rhythmopoeic supremacy: the Latin Muse is the Muse of the procatalectic foot, the sacred rhythm of the leap-step of Mars, the rhythm of the accentual thesis and the sustained arsis. A-G-G (primus ab, Euris ad) must fall under the drum-beat of the initial tone in the first foot of the hexameter, and so become A-G°-G (Eurus ad), or follow in the train of the tripudium as A'-A-G°-G (qui primus ab), which means, from the standpoint of the G° arsis, that its only artistic position in the hexameter is under the drum-beat of the initial accent of the rhythmic series or following that of the tripudium:—

Verg. *Aen.* i, 14:

A'	A-G°-G	A-G	A-G	A'-A	A'-A-G°-G	A-G
— ∪ ∪ — ∪ ∪ —	∪ ∪ —	— — ∪ ∪ —	—			
Ostia	dives	opum	studiisque	asperima	belli.	

Ibid. ix, III:

A' G°	A-G G	A'-A'-G	A G	A' A-G°-G	A-G
— ∪ ∪ — — —	— —	— — ∪ ∪ —	—		
Visus	ab	Aurora	caelum	transcurrere	nimbus.

Ovid, *Met.* i, 61:

A' G°	A-G G	A'-A-G	A' A-G°-G	A-G	A' A-G
— ∪ ∪ — — —	∪ ∪ — ∪ ∪ — ∪ ∪ —				
Eurus	ad	auroram	Nabataeaeque	regna	recessit.

Accordingly, two new laws of accent and rhythm emerge in clear view as substitutes for two venerable blunders of Hellenizing grammar: I. Latin accent is an acute initial stress descending rhythmically to a grave final stress (Ictuum Descensio). II. Latin rhythm is an acute thesis descending at liberty to a grave stress in arsis, but not to a toneless arsis except after the redoubled initial tone of the rhythm, or following the double accent of the tripudium (Ictuum Sublatio).

Thus we have brushed aside the hollow pragmatism of Hellenizing phonetics and Hellenizing metric, whose latest and, let us hope, final orgy was solemnized in Leo's *Saturnischer Vers*, and we have won the vision of the deathless form and feature of the Italic Muse. That vision may sear the eyeballs of philological cliquism and chill the shoulders of editorial subserviency, but it will be full of sweetness and light to the sincere and competent scholar, who is interested in the quest of truth and indifferent to the ban of the clique:—

Er gehört zu keiner Innung—bleibt Liebhaber bis ans Ende.

It means the final bankruptcy of Hellenizing pragmatism, with its belabored "problems" of "caesura," "coincidence of accent and ictus," "accentually-constructed fourth and fifth feet," its "dactyls," "spondees," "trochees," "iamb," and the rest,—and when the piled-up rubbish ceases to obstruct the view, Athens and Alexandria will dwindle insignificantly on the horizon. It means the vivifying rediscovery and reconstitution of the sciences of Italic-Romanic phonology, morphology, and rhythmic art.

The rhythm of Latin speech and verse is the rhythm of the martial leap-step of the spear-god; hence the hoary sacredness of the tripudium: Paulus ex Festo, 244, 11 puls potissimum datur in auspiciis quia ex ea necesse est aliquid decidere quod tripudium faceret; Servius, Verg. *Ecl.* 8, 30 dicitur etiam ideo a novo marito nuces spargi debere quod proiectae in terram tripudium sollistimum faciant, quod auspiciis ad rem agendam optimum est. It is the instinctive

A'-A-G
 ∪ — —

Roman mood of exalted and forceful expression in prose and verse: Senatus

A'-A-G A'-A-G A'-A-G°-G A'-A-G A-G A'-A-G A'-A-G

∪ ∪ — ∪ — — — ∪ — ∪ — — — ∪ — — — ∪ — — — ∪ — — —

populusque Romanus Quiritium; Quousque tandem abutere Catilina

A'-A-G°-G A-G A'-A-G A'-A A-G A'-A-G°-G

∪ ∪ — — — — — ∪ — — — — — ∪ — — — — —

patientia nostra; Exegi monumentum aere perennius. Its rhythmopoeic supremacy is due to its double accentual thesis, enabling it to function rhythmically, either as hypercatalectic monopody or as procatalectic dipody. It thus became the organic source and historic arbiter of the Latin Muse, and probably also of her Osco-Umbrian sister; cf. *Prolegom. Ital.-Romanic Rhythm*, p. 14 f. In the heyday of Saturnian art the Muse of the procatalectic dipody became enamored of the Delphic god, and Ennius twined the silver thread of quantity with the native gold of tone. The bard of Mantua,

Wielder of the stateliest measure ever moulded by the lips of man,

crowned her with a deathless wreath of song, blending the stirring drum-beat of the tripudium with the measured flow of rhythmic structure. Quantitative rhythm was merely a measured mode of the unchanged accentuo-ictual rhythm of Latin speech and verse, and not an organic modification of its life; and when the silver cord was loosed the imperishable gold endured in the tonic rhythm of the Romanic idioms.

Thus accent is the life and music of classic, as of all, speech and rhythm. To ignore and violate it upon principle and not upon constraint is barbarity and not scholarship, and to make a virtue of the practice is a brutal vandalism that merits

the millstone and the depths of practical and theoretical reprobation. To ignore upon principle and not upon constraint the sweet, flutelike modulations of the Greek accent in rendering and teaching Greek verse is to mar upon principle the natural life of Hellenic speech and to forfeit the finer charm of quantitative rhythm, substituting wooden mechanism for life and cheap handicraft for beauty, while babbling upon principle the sacred things of the Muses withal. It may not be given to every one adequately to recall the silenced music, but every scholar of feeling and insight knows that ample achievement crowns loving effort. Articulatory infirmity and aesthetic obtuseness furnish fair occasion for honest confession, not scientific ground for pedagogical propagandism and charlatanry; cf. Quint. *Inst. Or.* xii, 10, 33.

To ignore the acutely graduated stress of the Latin accent as it rhythmically alternates and coincides with ictus, is not only to violate the sanctity of natural speech, but to blunder irredeemably in rhythmic interpretation, missing altogether the secret of Saturnian art, and substituting for the accentuo-ictual rhythm of classic verse a humdrum rhythm of lifeless structure with its monotonous thump, oblivious to the very essence of Latin rhythmic art, which, like the noble speech that bore it, has always been characterized by a rhythm of accent contrasted and harmonized with a rhythm of ictus by the rhythmopoeic mediation of the bi-accentual tripodium.

8. Certain Numerals in the Greek Dramatic Hypotheses, by Professor Roy C. Flickinger, of Northwestern University.

It is well known that the ancients designated the productions of the great Greek dramatists by numbers. The remains of this system, however, are scanty, being confined to the following items: arg. Soph. *Antigone*: λέλεκται δὲ τὸ δράμα τοῦτο τριακοστὸν δεύτερον; arg. Eurip. *Alcestis*: τὸ δράμα ἐποιήθη ις; arg. I, Arist. *Aves*: ἔστι δὲ λε'; and Grenfell and Hunt, *Oxyrhynchus Papyri*, IV, p. 71: Διονυσ[αλεξανδρος

ἡ
Κρατ[εινου.

Inasmuch as these numerals have become known one at a time, discussion of the subject has been perennial but cannot be said to have yielded a satisfactory conclusion.

The last instance, which has only recently been published, furnishes a clue to the following results: If we follow Dindorf in reading ιε' for λε' in arg. *Aves*, the numbers are capable of a uniform interpretation. They were a library device and were assigned the plays represented in the Alexandrian collection according to the date of their production. A second version of a play, if only published and not actually produced, was given a number immediately following that of the first version—a practice which explains the error of Anonymous arg. v. *Nubes* concerning the second *Clouds*. At least nineteen plays of Euripides preceded the *Alcestis*. Cratinus' *Dionysalexandros* was probably brought out in 445 B.C. Bekker, *Anecdota Graeca*, p. 430, 15, and Photius, p. 426, 12, have probably been erroneously cited in this connection, but in any case would readily accommodate themselves to the above explanation.

The paper will be published in *Classical Philology*.

9. A Point in the Plot of *Oedipus Tyrannus*, by Professor Thomas D. Goodell, Yale University.

The point in question concerns a minor character, the herdsman of Laios. The care with which every step of his activity is accounted for illustrates the dramatic habit of Sophokles; and some natural queries find their answer in one circumstance that I have not seen noted.

When the slave saw Oedipus in authority in place of Laios, he besought Iokaste to send him to keep the flocks, that he might be far removed from all sight of the city (758 ff.). To Iokaste the reasons given were adequate; they seemed to confirm his reputation for fidelity and affection toward his master. But was there something more? One thing more is evident. He could not but recognize in Oedipus the slayer of his predecessor. The horror of that circumstance alone was enough; the risk of being involved in the revelation of that situation would alone make him eager to get away. But are we to think of him as already aware of the whole truth — that Oedipus was Iokaste's son, that the oracles were fulfilled, and as a result of the herdsman's own disobedience in leaving the child alive? But how could the slave already know all this? On the other hand, how could he learn it afterward, between this period and the final scene, when he evidently does know all? For when Oedipus questions him, he doesn't remember the Corinthian. The latter admits this is no great wonder, it was so long ago. But when we learn that for three successive summers they were near each other for six months, and recal the loneliness of the shepherd life, and remember the important transaction about the exposed prince, it becomes clear that such forgetting was impossible. When the Corinthian is eager to reveal the identity of that babe and Oedipus, the slave tries to stop him with blows. Forced to speak, he still delays to the utmost at every step. Clearly, he already knew the whole situation when he begged Iokaste to send him back to his flocks.

We now see why the poet lays such stress on the three whole periods of six months each (1136 f.). The *Corinthian's* motiv for this stress is plain; he wishes to quicken the slow recollection of the slave. Thereby the *dramatist* makes us see that the failure of memory is wilful, and directs attention to the number three. Reflection shows that three periods are essential. It would be inconsistent with the slave's character as peculiarly trustworthy, one to whom so delicate business might naturally be assigned, to suppose that he would in the first season give over to this forener the child he was directed to leave to die. This must have been done in the second season, when he had found the Corinthian discreet and trusty. And at the end of the summer, els Polybos and Merope could not have made the child appear their own. When first shown as their son, the babe must have been young enough to pass for newborn. That the Corinthian was discreet and trusty his silence for so many years demonstrates; the slave had made no mistake there. Then a third season's meeting is necessary, and explains everything. At the beginning of the third summer, when the slave asks about the child, the Corinthian could say: "That affair has come out finely. The childless Polybos and Merope were rejoiced at the opportunity. I did it so secretly that no one knew of it but the king and queen, with perhaps a trusty servant or two. They so managed that all Corinth supposes the child is theirs. It was a good deed all around. We saved the life of the child — who was a fine healthy boy,

since piercing his ankles and the roughness of the first few days here in the mountains didn't impair his vitality. We brought happiness to a childless royal pair and gave Corinth a promising future king."

Promoted to an easier service, the slave witness the affray. On his return to Thebes (the chronological difficulty raised here by Earle is imaginary) it was impossible for him to tell the simple truth about the affair. Imagin his saying, "One lone-girded man, armed with a staff, fell upon us, killed the king and all the others, and I alone am escaped to tell the tale." The incredible story would have endangered the slave himself, though as told by Oedipus it contains no improbability. Oedipus had been unusually vigorous from his birth; the blow happened to fall on a fatal spot; the death of the king dazed the others and made them useless. Accustomed to deference, Oedipus was just then in no mood to be trifled with, abandoning a throne, as he was, for exile. His temper, which Laios' action showed was honestly inherited, was thoroughly roused and made him all the stronger in his fight with the cowed attendants. But the slave felt driven to the more plausible story of a robber band, which delayed discovery on the part of Oedipus. Then at Thebes, when it was proposed to make their benefactor king, we cannot imagine this business carried through without inquiry into his antecedents. Corinth and Thebes were in communication, of course. Oedipus was shown to be a prince; his supposed Corinthian blood was no more a bar to marriage with Iokaste than Merope's Dorian birth had been a bar to her marriage with Polybos of Corinth. There was no known obstacle to the plan which was adopted, of making him and Iokaste joint king and queen (579)—as were William and Mary of England. The only man who knew of an obstacle was the slave of Laios. To him the whole situation became clear the moment he learned that Oedipus was the son of Polybos. From that moment his life was dominated by the fear that he might become the instrument of revealing the facts, to the destruction of Oedipus, Iokaste, and himself. When suddenly summoned to the palace, he could not but fear that the day of doom had come. The sight of the Corinthian turned his fear to certainty. From that point he could only fight desperately to stave off the catastrophe.

It is that third summer in the mountains, when the slave learned what had become of the infant, that is in a way the keystone of the dramatic structure.

10. The Britons in Roman Poetry (Lucretius, Catullus, Vergil, Horace), by Dr. Richard M. Gummere, of Haverford College.

Instead of the Romans in Britain, a study for which there is very little direct evidence, the substance of this paper is concerned with the Britons as the Romans saw them, especially in their poetry.

Seen from this light the early inhabitants of Britain are not to be considered in the mood of Tennyson or of Malory, nor as sacrosanct Druids and bards, but as a subject territory in its relations with Rome,—a far-away tribe: *penitus toto divisos orbe Britannos*.

The changes in the island, and the effect of the Conquests. Pytheas and his successors. Caesar. Tacitus. Differences of treatment in the two last-named. Caesar a masterly journalist, Tacitus a psychologist. Whether permanent or not,

we see from Tacitus' *Agricola* 21 the reforms of civilization instituted by Agricola. Military importance of the island in making and unmaking emperors.

(a) Lucretius the Philosopher.

v, 32 ff. General allusion to the unknown sea.

vi, 1103 ff. Note on climatic conditions in Britain, mentioning it by name. To Lucretius it is an island not to be reckoned with, except in so far as it supplies phenomena of new scientific interest.

(b) Catullus the Lyricist.

Carm. 11 (if the reading be correct) and 29 give *ultima Britannia* like an opera-motive. 45, 22 — an island of fabulous wealth (a theory exploded later). Catullus regards Britain as a Parisian regards the rest of his country and the world. It is only interesting as a place which concerns the characters at whom he is aiming.

(c) Vergil the Poet.

Ecl. 1. 66 (see above: *toto divisos orbe Britannos*).

Georg. i, 30, *tibi serviat ultima Thule*.

Georg. iii, 24 f. A sort of Wild West show.

In *Georg.* iii, 204, *Belgica esseda* may refer to Britain because of the close relationship of those nations. In the *Aeneid* we have nothing except allusions to Iberian cattle, Teuton lances. viii, 727 *Morini, extremi hominum*, seems to be the limit. May this epic silence be a part of the suppression of the deeds of the divine Julius?

(d) Horace the Laureate.

Here we are still at the end of things — *Od.* i, 21, 14. "Drive away the curse (of war and famine) to the Persians and the Britons." *Od.* i, 26, 4, may be some chief of that region — not necessarily Scythian. i, 34, 11. The *Atlanteus finis*. Still we find *ultimi Britanni*, i, 35, 29 ff.

iii, 5, 2 ff. The meditated expedition of Augustus. But (*Od.* iii, 4, 33 and iv, 14, 47 f.) the ocean and the nation are too forbidding, and Augustus turns away. No British captives (7, 7) have yet marched along the Via Sacra.

Horace's words are those of a political laureate, not sprung from an absorbing interest; he feels compelled to touch on the great national issues.

Thus, each in his own way, our four poets show that Rome still feels these islanders as *ultimi*.

11. Relative Standards in Science and in Syntax, by Professor William Gardner Hale, of the University of Chicago.

For brevity, I use the word science in the ordinary improper sense, as meaning natural science only.

Science bases itself upon facts, constantly freshly observed. It does not fear difficulty. It is hospitable to new theories, and judges by evidence, not by tradition. Its purpose is, to understand things as they are, and to *explain* them as they are.

And this same spirit on the part of investigators is conveyed to their young disciples. They, too, are trained to accept nothing blindly; to observe for themselves; to probe and test; and to love truth.

Our syntax bases itself primarily, not upon facts, but upon tradition. It is unobservant. It does not know how or where to look for evidence. It is inhos-

pitable to new views. It fears difficulty. Its aim is, not to understand things as they are, and to teach them as they are, but to furnish a body of supposedly easy formulae for school and college use. The result is that it is self-contradictory, unreal, and ineffective. And the further result is that our students, instead of feeling that syntax deals with a living reality, — the expression of ideas, — regard it as a mere exercise in mental ingenuity, of a disagreeable kind.

In supporting some of these statements, the brief space of an abstract compels me to restrict myself to a small part of a single field. I choose that of the moods, and begin with an instance of the non-observance of facts.

The Greek use of the Optative in Indirect Discourse, and the conversion of Subjunctive to Optative after a secondary tense, together with the use of the Latin and Germanic Subjunctive in Indirect Discourse, are assigned to the Potential idea by all recent writers, as, for example, by Brugmann, by Behaghel, and, at one remove of development, by Delbrück (thus, "he asked who the strangers might be"). Such a descent is in itself possible. But what are the facts? It is precisely these that the theory of origin must account for. They are as follows: (1) The construction in Greek is confined to the past. (2) The particle $\delta\nu$ or $\kappa\epsilon$ is regularly absent in Homeric Greek, and, in Attic prose, always absent. But (1) the Potential idea is *not* confined to the past, either in the nature of things or in Greek usage; and (2) the Potential Optative is generally accompanied by $\delta\nu$ or $\kappa\epsilon$ in Homeric Greek, and always by $\delta\nu$ in Attic prose. Either of these objections is, of itself alone, fatal to the theory. If the problem had lain in chemistry or physics, can we believe that no one would have put the theory to the corresponding simple test of conformity to facts? This is my point. The solution of the problem does not belong here, and, indeed, is promised elsewhere.

The most common explanation of the uses of the Subjunctive in Latin, French, English, etc., is that they are due to its being the "mood of conception," the "subjective mood."¹ Years ago, I reached, by observation, a very different view of the Subjunctive mood-forces. It is summed up for Latin in my *First Latin Book* in the easy statement, § 596, 1-v: "The Subjunctive is used to express an act as willed, anticipated, or wished, or as proper, likely, possible, or certain in an imagined case; in Fact-Clauses of Consecutive nature or origin; in Conditions; in Indirect Discourse; and by Attraction." These categories have been called monstrosities by a colleague of mine in another university, — an illustration both of inhospitality to new ideas and of inability to use evidence; for my selected examples in the syntax of the Hale-Buck Grammar display illustrations which can be interpreted in no other way than as the expression of the ideas enumerated. The last four categories are, in one form or another, common to all the grammars. The condemnation must then apply to the earlier ones, which, in working phrases, I have called the Volitive Subjunctive, the Anticipatory Subjunctive, the Optative Subjunctive, the Subjunctive of Obligation, Propriety, or Reasonableness, the Subjunctive of Natural Likelihood, and the Subjunctive of Ideal Certainty — the last as seen, for example, in the Subjunctive conclusion.²

¹ In "A Century of Metaphysical Syntax," *Papers of the St. Louis Universal Exposition of 1904*, I have shown that this doctrine goes back to Gottfried Hermann, who, in 1801, applied the Modal Categories of the Critique of Pure Reason to the Greek verb.

² I hope some day to find time to show that these ideas are common to all languages of which we have knowledge, and cover nearly all Subjunctive and Optative uses.

Now everybody recognizes the existence of an Optative Subjunctive, and nearly everybody that of a Potential Subjunctive. The trouble lies, then, in the remaining categories. But my categories, Volitive Subjunctive and Anticipatory Subjunctive, have already passed out of the realm of monstrosities by being adopted in Bennett's Grammar, which they do not seem to have ruined, and, partly in express name, partly in substance under other names, in the Harkness Grammar and the Allen and Greenough Grammar. There are left the Subjunctive of Obligation, the Subjunctive of Natural Likelihood, and the Subjunctive of Ideal Certainty. Are these monstrosities, or do these forces exist?

I begin with the last. The Subjunctive in Conclusions regularly means, not "might," but "would"; that is, it expresses, not possibility, as, for example, Bennett, following the traditional explanation, makes it do (read § 303 *a* and § 280), but a certainty in an imagined case. Certainty and possibility are far apart, in syntax as in science.

Take next the category of Natural Likelihood. What other mood-force can be attributed to such an example as Catullus's *quare desinat esse macer*, 89, 4 "why should he cease to be lean?", or, in the dependent form, later in the poem, *quantumvis quare sit macer invenies*, "you'll find every reason why he should be lean." The idea is a common one in any familiar form of speech. One can hardly read a sheet of a newspaper without finding "should" or "ought" used in this sense.

The category of Obligation, Propriety, or Reasonableness remains. I present eight sentences for examination:—

1. Quid facere debuisti? Frumentum ne emisses. Cic. *Verr.* iii, 84, 195.
2. Non triumphum debuit impedire, sed postero die . . . nomen deferret. Livy, xlv, 37, 4.
3. . . . sed eo deceptum, quod neque commissum a se intellegeret quare timeret, neque sine causa timendum putaret. Caes. *B.G.* i, 14.
4. Vereamini, censeo, ne Multo magis est verendum, ne Cic. *Cat.* iv, 6, 13.
5. Quid est, cur illi vobis comparandi sint? Livy, xxi, 43, 12.
6. Quamquam quid ego te invitem? Cic. *Cat.* i, 9, 24.
7. A legibus non recedamus. Cic. *Clu.* 155.
8. Nihil est quod pocula laudes. Verg. *Ecl.* 3, 48.

In 1 and 2, the balancing of the Subjunctive against *debuisti* and *debuit* proves that the mood here expresses the idea of Obligation. The same is true of the balancing of *timeret* against *timendum* in 3, and of *vereamini* (ironical statement of Obligation) against *verendum* in 4. We read these last two passages year after year. We read, but we do not observe. The same force of the mood is shown by Livy's variant *cur comparandi sint* in 5 in place of the ordinary *cur comparentur*.

The power of the mood being thus proved to exist, the force in 6, 7, and 8 is at once obvious, even if it were not before. It is the same, "should" in each case.

Now let us see what our traditional and unobservant syntax does with our Caesar example. The construction occurs twice in the Helvetian War, the second place being in 1, 19, *satis esse causae arbitrabatur quare in eum animad-*

verteret, "Caesar thought there was reason enough why he should punish the man." For the first passage, Harkness and Forbes give the explanation "Potential Subjunctive in a relative clause." The second they call "Subjunctive of Characteristic." Westcott calls both examples "Subjunctives of Characteristic." So does Kelsey. Allen and Greenough say nothing of the first, but call the second "Subjunctive of Characteristic." Towle and Jenks have no note on the first, but call the second an "Indirect Question," — which it obviously is not, since *quod* in the corresponding construction in 8 is *not* interrogative.

Here are three different opinions about a common Latin construction. This is the best that our unobservant and traditional grammatical science has been able to give.

And, finally, what is gained by not recognizing the mood-force which I have just pointed out? Look at the complexity of *false* distinctions which our grammars impose upon our young students. They learn to say, for the first two examples, "Jussive in the past," for the third, "Subjunctive of Characteristic," for the sixth, "Deliberative Question," — three different names for one idea, and none of them hitting it; while for such examples as the seventh they have to say, "*non* used for *ne*." Compare with this the simplicity of my explanation, Subjunctive of Obligation, Propriety, or Reasonableness, one and all, with no difference except in the manner of putting the idea, — *Statement* of Obligation, *Question* of Obligation, *Relative Clause* of Obligation. So true is it that the real simplicity is that which is based upon observation, and not that which is based either upon lack of observation or upon pedagogic manipulation in the supposed interest of the learner.

The paper will be published in full in the *School Review* for November, 1909.

12. Plato, *Phaedo* 66 B, by Professor J. E. Harry, of the University of Cincinnati.

The sentence beginning with *ἐκ πάντων* is merely a restatement of the conclusions reached in 65 B–66 A, and must be taken closely with these to be understood. Editors, apparently, have failed to do this.

The interpretation of the passage depends upon the meaning of *ἐκφέρει*. In Soph. *Ai.* 7 the verb signifies *leads on*, here *leads off*. The *ἰθέα ὁδὸς* would take us to truth, but the *ἀτραπὸς* deflects us. Cf. Aesch. *Prom.* 883 *ἔξω φέρομαι*. Hence the verb in the *Phaedo* is equivalent to *declinare*, *a recta via ducere*. So the Schol. explains *ψ* 392 by *χωρὶς καὶ ἔξωθεν τῆς ὁδοῦ* (*e via excurrerunt*). Cf. *ψ* 421, 423. Similar are *ἐκτραπὲν φέρεσθαι* (Arrian, *An.* vii, 21, 4), *ἐκτροπή* (*Rep.* 267 A), *ἐκκλισις* (*Plut.* 2, 929), *ἐκνευσις τῆς ὁδοῦ* (Schol. Ar. *Ran.* 113), and the passage in the *Gorgias* where the judges in the lower world are sitting *ἐν τῇ τριόδῳ, ἐξ ἧς φέρετον τῷ ὁδῷ*. Cp. also Theognis 915 *εἰμι ὁρθὴν ὁδὸν οὐδετέρωσε κλινόμενος*.

If the soul attempts to investigate something *μετὰ τοῦ σώματος*, it is diverted (*ἐξαπατᾶται*). The phrase *ἐν τῇ σκέψει* does not refer to the philosophers' consideration of the proper method to be adopted in their investigations, but to the *soul's* search for truth. Jowett's translation is incorrect. A distortion of the

sense would probably not have been permitted by the ear as readily as by the eye. Read with the proper intonation the sentence becomes transparent: *ὥστε καὶ πρὸς ἀλλήλους τοιαῦτα λέγειν ὅτι "κινδυνεύει τοι ὥσπερ . . ." ὅτι "ἔως ἂν τὸ σῶμα ἔχωμεν κτέ."*

Appetites and passions thwart our efforts and carry us away from τὸ δν, deflect us from the right road, which we would not abandon if we made our search εἰλικρινεῖ τῇ διανοίᾳ. The clause *ἔως ἂν τὸ σῶμα ἔχωμεν* means *ἔως ἂν τοῦ σώματος μὴ ἀπαλλαγῶμεν ὅτι μάλιστα*. The question propounded in 65 A is *πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, ἐάν τις αὐτὸ ἐν τῇ ζητήσει κοινωνὸν συμπαλαμβάνη*; The answer is given in 66 B. The body *is* an obstacle, for it leads us astray, and after we have followed the wrong path for some time, we finally recognize our mistake and exclaim: "Nous avons fait fausse route!"

The phrase *μετὰ τοῦ λόγου* presents some difficulty. Wohlrab says: "Nemo satis explicavit." In my opinion Plato merely reverses the previous statement, and *ἡ ψυχὴ μετὰ τοῦ σώματος* becomes *τὸ σῶμα μετὰ τῆς ψυχῆς*, *i.e.* *λόγου (rationis)*. When the two go together, we lose our way in the quest, and we must "repandre la bonne route." Cf. the orators' *ἐνθεν ἐξέβην* (= *ἐνθεν ἐξέφερέ με ἡ ἀτραπὸς*).

If the objection be raised that Plato would not have said *ὥσπερ ἀτραπὸς τις* of the body without giving us some hint that the subject of *ἐκφέρει* is τὸ σῶμα, it may be answered that the whole discussion from 64 E on is *περὶ τοῦ σώματος*, that *ἐκ πάντων τούτων* in 66 B refers particularly to the foregoing considerations respecting the body and its unavoidable hindrances to clear thinking, that the subject of the sentences in 65 B-66 A is naturally carried over as the logical subject of the sentence in 66 B, and, finally, that when Socrates appends a second *ὅτι* clause as one of the *τοιαῦτα ἄττα*, he purposely adds *ἔως ἂν τὸ σῶμα ἔχωμεν* (to make his meaning clear), and reinforces this with *ξυμπεφυρμένη ἡ ψυχὴ μετὰ τοιοῦτου κακοῦ, i.e. σώματος*.

13. Etruscan and Other Old-Italic Dialects, by Professor George Hempl, of Stanford University.

Professor Hempl sent to the Association in session at Toronto a letter, accompanied by illustrative charts, in which he announced that he had succeeded in reading some fifty Etruscan inscriptions, and found the language an Italic dialect belonging to the Latin-Faliscan group. The interpretation of the Lemnos inscriptions will be published in the Stanford University Series the coming winter, to be followed by a volume of Italic Etruscan inscriptions.

14. Platonists and Aristotelians, by Principal Maurice Hutton, of the University of Toronto.

The proverbial difference is of temperament and method, not of conclusions; of presuppositions and of principles rather than of results.

(1) Plato generalizes: Aristotle distinguishes. Plato unites art and virtue: virtue and knowledge: natural science and mathematics: medicine and the administration of justice: politics and navigation: man and woman: the human and the divine: and so on; Aristotle carefully distinguishes politics from the arts:

the human shepherd from the shepherd of sheep : the burglar from the conqueror or tyrant : man from woman : character from intellect : morality from religion or philosophy : man from God : there is monarchy and monarchy : there is selfishness and selfishness : slaves and slaves, etc.

(2) Plato represents *a priori* and mathematical thought : the ultimate verities are the verities of logic, *i.e.* self and God : all science can be turned into mathematics, and mathematics into metaphysics, which is theology. But Aristotle represents experience or the methods of natural science : the ultimate verities of which are the world, self, and one's neighbors. With Plato everything goes back to mystical mathematics : with Aristotle knowledge is an accumulation of details, not leading (necessarily) to any wide generalization or general view of life : and yet the goal of learning is even pleasanter than the process, just because a complete collection of facts and specimens — even without inferences therefrom — is more satisfying than a collection which is partial. The vanity of all knowledge — unless it illuminate the meaning of life — is not a reflection of Aristotle's.

(3) Plato is therefore idealist while Aristotle is realist : Plato reforming and revolutionary : Aristotle cautious and conservative and critical. Plato is less of a mere Greek : less limited to this world and this life. He has a platform, most of the planks of which are still live questions : Aristotle gives you merely a list of pros and cons, without convictions, or conclusions.

(4) Plato is therefore the man and the man of action, the would-be statesman, the possible soldier : Aristotle was a speculative student (of science largely) first and last. Nor is it inconsistent with this to add that Plato was the theologian against Aristotle the Positivist. Plato had the fervor of the missionary and "the religious," Aristotle was like his own Epicurean gods : he was the forerunner of Epicurus : as Plato of Stoicism.

(5) The difference resolves itself largely into that between poetry and science : the creative, constructive, and imaginative faculties and the analytic and critical : or into that between the feminine and the masculine. Plato was not merely the champion of co-education : his intelligence, like a poet's, included the feminine intelligence : Aristotle is narrowly limited and masculine.

(6) Plato, it follows, is more concerned with duty : Aristotle with happiness. Plato is much more nearly a *παιδαγωγὸς εἰς Χριστόν*, much more ready to rebel against the horrors of ancient (and of modern) society : against slavery, infanticide, abortion : in spite of his aristocracy he is in a much greater degree the missionary and the philanthropist.

This paper will appear in *The Quarterly Magazine* of the Universities of McGill, Toronto, and Dalhousie.

15. The Satirical Elements in Rutilius Claudius Namatianus, by Professor George Dwight Kellogg, of Princeton University.

The poem of 712 elegiac verses, which was published in 416 A.D. or according to another reckoning in 417 A.D., describes the motives and incidents of a journey taken by Rutilius from Rome to his ravaged estates in southern Gaul. The style is highly poetic, although not sustained. The alternation of poetic and prose effects gives to the poem sometimes almost the semblance of a *catena*,

or of at least having been composed in sections. Throughout there is the tone of an *apologia* for the writer's private and official life, his family, his friends, his adherence to the old national spirit and religious and philosophical beliefs. The poem is throughout personal and autobiographical. The long parting apostrophe to Rome — a Rome such as hardly existed at that day — rings like a rejoinder to the pessimism of such critics as Umbricius in Juvenal iii, and those fourth century moralists, who according to Ammianus Marcellinus (xxviii, 4, 14) morbidly read their Juvenals and the histories of Marius Maximus by way of cold consolation. The silence of the writer concerning the emperor Honorius and his court, and his bitter invective against Stilicho, the father-in-law of Honorius, may indicate that there is here a spirit of rejoinder to the fulsome eulogies of them by Claudian, as well as a justification for the writer's own position, and may hide his real motives for leaving Rome. The one passage of real literary criticism, i, 603 ff., is in praise of the life and satires of a certain Lucillus, the father of Decius, who, he says, is excelled by neither Turnus nor Juvenal, and no better characterization of Rutilius' own satiric invective could be given than his own words about Lucillus: *dumque malos carpit praecepit esse bonos*. A constructive moral purpose is behind all his strictures. He also is conscious of playing the rôle of critic of his own times, when he lashes the Lepidi, i, 307, ff.: —

nunc quoque — sed melius de nostris fama queretur:
iudex posteritas semina dira notet.

Especially pungent are his *obiter dicta* about the superstitions, mythological legends, the neglect of historic sites and shrines, the discomforts of the trip by land and by boat — rains, storms, calms, shallows, poor inns and the rascally inn-keeper. There are six passages of long invective, aggregating a seventh of the poem, launched against Stilicho (ii, 41–60), the Jewish innkeeper (i, 380–398), monasticism (i, 439–452, 515–527), gold as the root of all evil (i, 345–370), and against the Lepidi, who had for generations been the curse of Rome (i, 295–312). Teuffel (*Gesch. d. röm. Litt.* 454, 3) calls the poem “halb Idyll halb Satire.” In the light of the large amount of destructive and constructive satire in this late travel sketch, we may well recall the fondness of the Roman satirists for that form so well adapted to varied and desultory criticism and at the same time to genial, sympathetic, and entertaining description.

16. The Study of Philology in Ontario, by Professor David R. Keys, University of Toronto.

The present occasion marks an epoch in the intellectual life of Ontario. At this first meeting of the American Philological Association in our University, it seems fitting to give some account of the study of philology in our province, and to endeavor to determine the causes which brought about its development and have conditioned its progress. Such details concerning the University of Toronto as may be referred to will serve to give our visitors a better understanding of the unique history of this institution. Philology, for the purpose of this paper, may be defined as the study of language and literature according to the modern methods of comparison in space and time. To illustrate comparison in space, we have the following note from a McGill University calendar for 1861,

under the subject of Spanish (taught by the professor of Hebrew): "Besides a special comparison with the Portuguese language, a general notice, literary and historical, of the Bascueuse (*sic*) and other dialects will be given." This is the first hint of the study of comparative philology in Canada. By comparison in time is meant that historical method which finds the best source of light on Latin constructions in the syntax of Sanskrit, and explains the English plural *oxen* as a relic of the Anglo-Saxon weak declension.

To dispose at the outset of individual workers, Ontario has had her Elihu Burritt in Mr. Henry Witton, the Sanskrit scholar, who helped to inspire the late Arthur William Stratton, Canada's greatest philologist; she has had her mute, inglorious Schleyers, inventors of languages stillborn; she has had her Mezzofanti in the late Professor John Campbell, who is said to have studied six hundred languages, and whose *Etruria Capta* preëmpted Professor Hempl's claim. Turning to the academic study of philology, we find that the first two presidents of University (formerly King's) College were both distinguished before coming to America as representatives, the one of ancient, the other of modern, philology and archaeology. Dr. John McCaul, of Trinity College, Dublin, was the greatest authority of his time on Britanno-Roman inscriptions, his successor, Dr. (afterwards Sir) Daniel Wilson, was the author of the *Prehistoric Annals of Scotland*, and the first to use that most useful adjective. King's College began in 1842, under the most conservative influences, but as the American Revolution changed King's College, New York, into Columbia College, so the development of a democratic spirit in Canada reacted upon higher education, and removed all religious restrictions from the University of Toronto as it was reconstituted in 1850.

Under this new constitution, which was based on that of the University of London, and therefore ultimately on the German ideas of the Prince Consort, the University was purely an examining body, and the teaching was done by University College, a dualism which to some extent still continues, as the classic languages are still taught in University College, while the Chair of Comparative Philology is in the University. By a further change in 1854 a division was made between five courses: Classics, Mathematics, Modern Languages, Metaphysics, and Natural Science; and soon after these became known as Honour courses, and scholarships were given to each course as a further encouragement to specialization. This led students to post-graduate work in Germany; and to the introduction of German methods of study into the Modern Languages in 1877, when Schleicher and Diez became the text-books in German and Romance philology. At the same time Old and Middle High German, and, in 1885, Gothic and Old French, texts were placed on the curriculum. In 1890 Anglo-Saxon was first introduced as a part of the Honour English course. Thus, by a curious chance, the beginnings of philological work were made in the modern, not the classic languages.

During all these years the conflict had never ceased between the State College and those which had been founded by Presbyterians and Methodists in the days when King's College was Anglican. Under the mediation of Professor Goldwin Smith the Federation Act of 1887 was brought about, and now for the first time a professor of Comparative Philology was appointed in the person of Dr. Maurice Hutton, now Principal of University College. In 1886, however, Professor J. F. McCurdy, a graduate of Princeton, had offered a course on Sanskrit, attended by seven students, one of whom was to become a professor of Sanskrit in India.

Not till the present year has Sanskrit again been taught in the University by Professor Andrew Bell. Meanwhile a course in Comparative Philology had been begun in Queen's University, Kingston, by Professor Nicolson, who had been a fellow-student of Dr. McCurdy's at Princeton. But, while Dr. McCurdy's class was voluntary, and won no place on the University curriculum, that at Queen's was entered as a part of the Honour course in Greek in the year 1891-2, and in the following year Comparative Philology and Sanskrit were made a separate department, and continued as such until Professor Nicolson's death in 1907. The text-books in both Queen's and Toronto had been Perry's Primer, Lanman's Reader, and Whitney's Grammar.

As early as 1879 Professor Ferguson of Queen's had recognized the claims of Anglo-Saxon as an aid to the study of English. The text-book was that earliest monument of American erudition in this department, the Comparative Grammar of Anglo-Saxon, by Professor F. A. March, a former president of this Association. It was also used at Albert College, a Methodist Episcopal institution at Belleville, with one of those small but progressive faculties which so often argue for the survival of such centres of learning. Professor Wright had also to teach French, German, Italian, and Spanish, so that he deserved the more credit for adding Old English to the list.

Even more remarkable was the first introduction of Anglo-Saxon at Trinity College, Toronto. This institution represented the High Church section of the Anglican body, having been founded after the disestablishment of King's College in 1850. Here, in 1891, an Edinburgh student, the late Professor J. C. Dunlop, while engaged as lecturer on Modern Languages, professor of Oriental Languages, and associate professor of Greek and Latin, found time to read Anglo-Saxon with some of the students of English. In 1903 Trinity College followed the example of Victoria, and federated with the University of Toronto. It thus formed a third college within the institution, and obtained, like Victoria, the benefit of instruction in Comparative Philology from Professor Bell, a distinguished graduate of Toronto and Breslau, the pupil of Fick, Studemund, Hertz, Brugmann, and Windisch. Sanskrit is an optional and post-graduate subject; the comparative grammar of Latin and Greek is an option for students in the classical course.

In Modern Languages more importance is attached to the historical study of grammar, especially in English. Honour students spend three years on Anglo-Saxon and two on Middle English. The popularity of the language courses has so burdened the teaching staff that they have little time for original research or post-graduate instruction. Hence the smallness of our list of philological studies, except in the department of Oriental Languages, which has been alone up to the present in offering a course for the degree of doctor of philosophy.

Toronto contains another university, McMaster, maintained by the members of the Baptist church. It was formerly affiliated with the state institution, but in 1890 began an independent career under its own charter. The courses are more general, and the specialization is not carried so far as in the provincial university, but the teaching is by German and American methods, as all the professors (mostly graduates of Toronto) have done post-graduate work abroad, and McMaster graduates have made themselves a name in Chicago.

Thus it appears that in the academic study of philology, our Ontario colleges, having been early attracted by German ideals, have latterly come more and more

under the influence of American ideas, more practical perhaps than those of Germany, though not less scientific. Occasionally, too, as in 1904, at St. Louis, and now in Toronto, we have joined our American cousins for the common furtherance of philological studies. Toronto has reason to hope for a great expansion of post-graduate work in philology. Therefore it is all the more necessary for us to keep in close touch with our American neighbours, so that each may aid the other in widening the bounds of that Republic of Letters of which we are all loyal citizens.

17. Recent Contributions to the Study of Lucilius, by Professor Charles Knapp, Barnard College, Columbia University.

In this paper the author discussed in detail the prolegomena to the two volumes of Marx's edition of the fragments of Lucilius, published by Teubner (Leipzig), in 1904-1905, and pages 1-99 of Conrad Cichorius's *Untersuchungen zu Lucilius* (Weidmann, Berlin, 1908). Marx's treatment of the dramatic satura was condemned as entirely inadequate; the author declared that Marx had been insensible of the importance of the problem presented by the sceptical assault on the Roman tradition concerning the early forms of the drama and that he had missed a fine opportunity to write a really incisive treatment of the whole subject. The efforts of both Marx and Cichorius to throw fresh light on the life and career of Lucilius were carefully considered; the author held that interesting as the 'Kombinationen' of the two scholars were, their results can seldom be accepted, since the foundations on which they seek to build are nearly always most insecure; in some cases their fundamental assumptions are demonstrably false. Special attention was paid in conclusion to Marx's theory of Nonius Marcellus' mode of citing from Lucilius; on this theory Marx rests his arrangement of the extant fragments of Lucilius. The author held that Marx's theory of Nonius' method of citation was, in one most important detail, decidedly erroneous. The consideration of this theory led the author to call attention to a book which, in his judgment, had not received as much attention as it deserves at the hands of students of early Latin fragments, Lindsay's pamphlet entitled *Nonius Marcellus' Dictionary of Republican Latin*. Cichorius, he pointed out, knew this pamphlet; yet he was at great pains to prove over again what Lindsay had amply demonstrated already. Both Marx and Cichorius at times show ignorance of important works on the subjects treated by them, or at least fail to cite those works.

The paper was published in full, in the form of a review of the books named, in *The American Journal of Philology*, xxix, 467-482.

18. Later Echoes of the Greek Bucolic Poets, by Professor Wilfred P. Mustard, of Johns Hopkins University.

The title of this paper is meant to suggest the influence of the Greek Bucolic Poets upon modern literature.

The direct imitation of these poets begins very soon after the revival of Greek learning; in fact, very soon after the appearance of the first printed edition of the Idyls, *c.* 1481.

Perhaps the first work to be mentioned is Sannazaro's *Arcadia*, the famous pastoral romance which had so much influence upon the pastoral literature of the sixteenth century. This contains a number of direct imitations of Theocritus, some of them of considerable length — for it is interesting to learn from one of his letters that Sannazaro knew Theocritus at first hand. The *Arcadia*, in its original form, was written before 1489.

Another early name is that of Luigi Alamanni, best known for his long romantic epics, but also the author of a number of Italian eclogues. The first of these eclogues is a lament for Cosmo Rucellai, who died in 1514. It is a paraphrase, almost a translation, of the first Idyl.

And this device of adapting the great dirge of Theocritus to serve as a modern dirge was soon borrowed by others; and by the middle of the sixteenth century it had become a regular literary fashion. Thus one of the eclogues of Benedetto Varchi is definitely entitled an imitation of the *Thyrsis*; and the author explains that following the modern fashion (*secondo il costume moderno*), he has introduced one of his friends under the name of Menalcas to bewail the untimely death of another under the name of Daphnis.

And, still speaking only of the first Idyl, we soon find it echoed in other lands — by Clément Marot in his *Complainte de Madame Loyse*, a passage which is itself imitated in Spenser's *Shepheards Calender*; by Ronsard and Baïf, the two great members of the French Pleiad; by Garcilaso de la Vega in Spain, and Antonio Ferreira in Portugal; in Milton's *Epitaphium Damonis*, perhaps also in *Lycidas* and in Shelley's *Adonais*. And even the great champion of Virgil, Julius Caesar Scaliger, begins his first Latin eclogue in direct imitation of Theocritus.

And as it is with the first Idyl, so with many other poems of Theocritus; so, too, with many of the poems of Bion and Moschus.

To be sure, many of the modern echoes of these Greek poets are merely 'secondary' echoes — passages, that is, which are taken not directly from the Greek, but from some paraphrase or imitation of the Greek. The passage of Garcilaso de la Vega already mentioned (Egl. ii) comes from Theocritus (i, 115 ff.), through Sannazaro's *Arcadia* (Prosa viii). Lines 132-146 of the seventh Idyl are repeated in like manner, through Sannazaro (Prosa x), in Valbuena's *Siglo de Oro* (Prosa x). And — one other instance — Navagero's Latin eclogue *Iolas* is largely made up from various Idyls of Theocritus, and then serves in its turn as a model for both Ronsard and Baïf — for Ronsard in his second Eclogue, and Baïf in his sixth.

One poem of Theocritus which has been a universal favorite is the eighth Idyl. This has been imitated very often — from Sannazaro to Carducci, from Ronsard to Leconte de Lisle. And yet its latest editor, Professor Wilamowitz, rejects it as unworthy of Theocritus: "und wer das nicht empfindet, mit dem soll man nicht über Poesie reden."

Another poem which may be mentioned here is the *Lament for Bion*. This was first printed in 1495, and as early as 1504 it is closely imitated in the eleventh Eclogue of Sannazaro's *Arcadia*. A dozen years later it is paraphrased bodily by Luigi Alamanni, as a lament for his poet friend Cosmo Rucellai. It is imitated in Castiglione's *Alcon*, a Latin eclogue which served as one of the models of Milton's *Lycidas*. It is imitated again in Clément Marot's *Complainte de Madame Loyse*, and, through Marot, in Spenser's *Shepheards Calender*. It is

echoed in a Portuguese eclogue by Antonio Ferreira, in Baif's poem on the death of Margaret, Queen of Navarre, in the 'Doric lay' of Milton's *Lycidas*, and in Wordsworth's *Afterthought*. It supplied a large portion of Shelley's *Adonais*, and inspired four splendid stanzas of Matthew Arnold's *Thyrsis*.

After all its influence upon the greater literatures of the modern world, the *Lament for Bion* has been pronounced "ein unbedeutendes Gedicht." This is the verdict of Professor Wilamowitz, who lately edited Moschus for the *Oxford Classical Texts*. Surely it must cause some surprise in the land of Milton and Shelley and Arnold, for —

the weeping
For Adonais by the summer sea,
The plaints for Lycidas, and Thyrsis (sleeping
Far from "the forest ground called Thessaly"),
These hold thy memory, Bion, in their keeping,
And are but echoes of the moan for thee.

The paper will be published in the *American Journal of Philology*.

19. Early Mediaeval Commentaries on Terence, by Professor Edward K. Rand, of Harvard University.

The Scholia on Terence published by Schlee in 1893, and called by him *Commentarius Antiquior*, do not, as he and Wölfflin (*A.L.L.* VIII (1893), 413 ff.) thought, consist of an ancient set of comments — or possibly only explanations of scenes — plus random accretions of the Middle Ages. The scholia are as a whole mediaeval, though drawn from ancient sources now and then, and they present two distinct and complete commentaries.

One of these commentaries was written in the earlier Carolingian period, and is best represented by the Codex Halensis, which was published accurately with its scholia by Bruns in 1811, a work strangely neglected by more recent investigators of the text of Terence. This earlier commentary, which appears also in Mss CFECr, consisted of a life of Terence, with remarks on comedy, prefaces to the different plays, explanations of scenes and brief notes on the meanings of words and phrases. Few citations from ancient authors occur, and few comments on ancient life — most of those which do occur betray amazing ignorance. The commentator is painfully ignorant of Greek. Wessner has shown (*R. M.* LXII (1907), 203 ff.) that version *a* of the commentary of Eugraphius included bits of the *Commentarius Antiquior*; only the earlier of the two commentaries is thus used, which may well have been composed before Eugraphius was made known in the Carolingian period.

The later Commentary is found in Mss D and M; though following the same general plan as the earlier, it is much fuller. In its longer notes, though not lacking in absurdities, it shows a wider range of information. Various ancient authors are quoted, and the commentator has picked up a little Greek. He might well have belonged to the circle of Heiric of Auxerre.

Schlee's *Commentarius Recentior*, though differing in plan from the preceding work, draws largely from it. The author may be Remigius of Auxerre, or some associate of his.

Still a fourth commentary on Terence dates from the early Middle Ages ; it is partly preserved in the added portions of the *a* version of Eugraphius. The author was especially interested in rhetorical and philosophical analysis.

The paper will be published in *Classical Philology*.

20. Homeric Choice of Dissyllables as Influenced by Metre, by Professor John A. Scott, of the Northwestern University.

Certain words, such as *σοφός*, *νόμος*, are not in Homer, while *λόγος* is used but twice. These words were not unknown to him, since derivatives of the first two are found, and the root of the last appears both in the noun and in verbs. Later epic used these words as little as Homer, but not from imitation, as they freely used words not in the early epic, and made common use of words rare in Homer. The reason for the apparent avoidance of these words lies in the fact that they are pyrrhics. The first one hundred verses in the *Odyssey* have sixty-seven per cent of the dissyllables with long penults. In the first one hundred verses of Aesch. *P. V.* less than forty per cent have long penults. This, in general, forces Homer to choose, where choice is possible, the form or words with long penult. Many words such as *θεός*, *έγώ*, *έμός*, *κατά*, *ανά*, *κτλ.* he must use, as there is no ready substitute, so the choice of pyrrhics was still further restricted. How is the preference as shown in the sixty per cent to be manifested ? Rarely by the violent method of metrical lengthening, but rather by a choice of the long forms or words already at hand. This is marked by the preference for the longer forms as shown in *αίεϊ*, *ρεία*, *κρείων*, *πλείος*, *νῆα*, *είσω*, *χειρὶ*, *χρείος*, *κτλ.*, and by such words as *ὦκα*, *ξμπης*, *κείθι*, *αὐτάρ*, *εἰνί*, *κτλ.* Elegiac poetry, in general, uses *νόμος*, *σοφός*, and *λόγος* only at the end of the pentameter, a place where the difference in metre can show itself. It is the quantity and not the *ῥθος* which gives to *θέμιστες*, *δαίφρων*, *μῦθος* their wide use in epic poetry. In any given verse the poet might have used *νόμος*, *σοφός*, or *λόγος*, but the ever-present influence of metre decided that particular choice. That the influence should have practically excluded these words from epic poetry is a pure accident. The fact that they are not used gives no indication of the poet's feeling in regard to them, as he does not use the word *ρόδον*, yet held the rose in high esteem, as *ροδοδάκτυλος* shows.

21. The Puteanus Group of Mss of the Third Decade of Livy, by Professor F. W. Shipley, of Washington University.

The relationships of the Mss of the third decade of Livy which belong to the Spirensian group have been worked out in great detail by August Luchs, in the Prolegomena to his critical edition of books xxvi-xxx (Berl. 1879). The relationships of the Mss of the Puteanus group have, on the other hand, received but little attention, since the fifth century Puteanus from which they are descended is extant for the greater part of the decade. Several of them are, however, valuable for the constitution of the text at the beginning and end of the decade, which are missing in P, and Luchs in his critical apparatus makes use of M (= Mediceus Laurentianus lxiii, 20) and C (= Parisinus Colbertinus 5731) for book xxi, gives the readings of λ (= Laurentianus lxiii, 21) in books xxvi-xxx, and for the missing part of book xxx makes use of C and B (= Bambergensis

M. iv, 9). Their relationship to P and to each other is therefore of some importance.

The stemma for these Mss, which Luchs gives on p. vii of his Prolegomena is in part incorrect. The error probably originated in Mommsen's *Analecta Liviana*, and the errors in the readings of Vaticanus Reginensis 762 as there given. So many errors were made either in the collation of that Ms submitted to Mommsen, or in the subsequent digesting of them in the *Analecta*, that the real position of Vat. Reg. in the Puteanus group was in large measure overlooked, and a new classification is therefore necessary.

With the single exception of C, all the Mss of the Puteanus group that are earlier than the fourteenth century are descended from P through Vat. Reg., namely M, B, and λ of the Mss used by Luchs in his critical apparatus, and the following Mss, which are designated by the numbers given in the *Analecta*: 27^a (= Lond. Harl. 2493), 55 (= Vat. 1847), 26 (= Camb. Trin. Coll. R. 44), 2 (= Paris. Colb. 5732), 6 (= Paris. Colb. 5736). This is also true of the great majority of the Mss of the P group of the fourteenth and fifteenth centuries.

A complete stemma showing the inter-relationships of the Mss of this group will be given in *Classical Philology*, October, 1909.

22. On *Virtus* and *Fortuna* in Certain Latin Writers, by Professor Kenneth C. M. Sills, of Bowdoin College.

It is the purpose of this paper to examine certain passages in Latin poetry wherein the words *virtus* and *fortuna* are used in close connection, with the object of showing what light the Roman conceptions of *virtus*, or the power of a man to get on by himself, the quality called by the Italians *virtù*, and of *Fortuna* throw upon the mediaeval and Renaissance conceptions of those ideas. During the early Middle Ages Fortune with her whirling wheel is the great ruling power; her figure dominates every page of such a characteristically mediaeval work as the *De Casibus* of Boccaccio, a Latin book written about 1365, whose extraordinary popularity and influence from that date until 1550 have not yet been sufficiently studied. In the Renaissance the watchword was *Virtù*: "Whatever a man *can* be, he *may* be."

In Latin literature, the comedies of Plautus are excellent examples of *virtù*, which is democratic and pragmatic doctrine. The Senecan dramas emphasize the power of *Fortuna*, whose rule, to be sure, is over all sorts and conditions of men, but who takes peculiar zest in overturning kings.

Several of the early poets show interest in the problem. Ennius exalts now *virtù*, now *Fortuna*. In certain passages (*i.e.* in Vahlen's edition *A.* 199, *Sc.* 180, *A.* 257) Ennius advances the theory that Fortune favors the brave; that man is to a great extent the maker of his own fortune. Elsewhere (*i.e.* *Sc.* 354, *A.* 289, *A.* 394, *A.* 312) he presents *Fortuna* as the fickle deity who takes delight in overthrowing the king from his high estate and in making him the lowest slave.

In one passage (*A.* 197) both conceptions are combined: Pyrrhus returns the Roman prisoners, refusing ransom in these words:—

Vosne velit an me regnare era quidve ferat Fors
Virtute experiamur.

The picture is that of trial by combat with Fortune for judge. She is represented as a fickle goddess who may be wooed and won by valor, by the ability to dare, by *virtù*, which even the bad may have (*Sc.* 188),—

nam saepe virtutem mali
Nanciscuntur.

The well-known lines of Pacuvius—

Fortunam insanam esse et caecam et brutam perhibent philosophi, etc.

show a dawning interest in the ethical speculation concerning fate.

Accius, in his *Telephus*, fr. 6, introduces the answer of the Stoic to Fortune (cf. Seneca, *Medea*, 176; and Horace, *Odes*, iii, 29, 49-56).

Nam si a me regnum, Fortuna, atque opes
Eripere quivit, at virtutem nec quivit.

The same thought is brought out in opposite form thus:—

Quibus natura prava magis quam fors aut fortuna obfuit.

Ribbeck. *Sc. Rom.* Vol. I, Attius, 110.

In the still more famous line from the *Armorum Iudicium*, fr. 10,

Virtuti sis par, dispar fortunis patris,

which is itself borrowed from Sophocles, *Ajax*, 550, and which is copied by Virgil, *Aen.* xii, 435 f., he differentiates very clearly between the two ideas. On the whole, Accius evidently puts the emphasis on *virtù*, although like Ennius he also admits the supremacy of fate.

Fors dominatur, neque quicquam ulli
Proprium in vita est.

Ribbeck, *op. cit.* 422.

In Roman comedy *Fortuna* is treated less seriously. Terence sums up the idea in the proverb: *Fortes fortuna adiuvat* (*Phormio* 203; cf. Virgil, *Aen.* x, 284; Ovid, *Met.* x, 586; and Pliny, *Ep.* vi, 16). Decimus Laberius introduces the complaint to Fortune, so familiar in mediaeval writers, in a passage wherein he finds fault that Fortune did not attack him when he was young and strong and able to stand her blows. Publilius Syrus, on the other hand, emphasizes the fickleness of the goddess.

There seems to be no trace in the Roman poets of the Republic of the picture, so popular in the Middle Ages, of Fortune bringing mighty kings to death, nor any allusion to the connection between Fortune and Death. The citation of a great number of the famous dead to show the power of Fortune and the helplessness of man before her seems to be the product of the mediaeval imagination. For purposes of comparison and contrast it is interesting, however, to study the list of kings and potentates, all come to death, which is given by Lucretius at the end of his third book.

Under the Empire *Fortuna* came to be a more and more important figure. There are apostrophes to her in Lucan. In every one of the nine Senecan

dramas and in the *Octavia* there are specific references to her power. Seneca makes out that the only protection is that of the Stoic (*Medea* 176): —

Fortuna opes auferre, non animum potest.

There is then reason for tracing the history of the ideas of fortune and of *virtù* in Latin writers. To be sure, the didactic tone so characteristic of the Middle Ages is lacking in the one case, and the strong individualistic emphasis of *virtù* is lacking in the other. But the Romans of Plautus' day would have appreciated the *Decameron*; the Romans under Nero might not have misunderstood the *De Casibus*.

23. The Recently Discovered Turfan Fragments of the Crucifixion (Dârôbadagêftîg) of Jesus, by Professor Herbert Cushing Tolman, of Vanderbilt University.

The Turfan Mss (*Handschriftenreste . . . aus Turfan*, Müller, *SBAW*, 1904, I, ii, 348–352, 1–117; 1907, 260–270), found quite recently in Chinese Turkestan, restore to us the lost Manichaean literature. They are carefully and even sumptuously copied, some with colored (red, blue, yellow, green) superscriptions and ornate initials. The Middle Persian is written in Estrangelo script which very inadequately and often ambiguously represents the language; e.g. *mûrdân* (i.e. *murdân* < Ancient Persian **martānām*), *mûrg* (i.e. *murg*, cf. New Persian *murγ*), *'ûsân* (not *'ôsân* as read by Müller).

In this quite extensive material are fragments relating to the Crucifixion and Resurrection of Jesus. I oppose the theory of Müller which regards them as translations from the extra-canonical Gospels, especially the Gospel of Peter, with which he makes a lengthy comparison. For the following reasons I view them rather as being partly at least an echo of *urchristliche Ueberlieferung* from a source which seems to be distinctly Aramaic.

(1) Absence of anachronisms: *Pad'êv Šambat pad mûrgvôg sar'agad Maryam Šalom Maryam 'ad 'abârîg vas žanîn 'ûsân* (wrongly *'ôsân*, Müller: cf. Bartholomae, *Zum Air. Wb.*, 88, particle “and”-pron. encl.) *bôdâcâr vakhš nêrd 'âvard*, “On the first day of the week at the beginning of the song of birds came Mary Salome and Mary with many other women, and by them was brought a fragrant herb, nard.” I am certain that the phrase *'êv Šambat*, “on first day of the week” (not “an einem Sabbatstag,” Bartholomae) is the regular Rabbinical *בְּשַׁבָּת אֶחָד* imitated in the Greek *μὴν σαββάτων* (Mt. 28, 1. For *שַׁבָּת* in the sense of week cf. Lev. 23, 15). The so-called Peter Gospel, on the other hand, reads (v. 35) *ἡ κυριακή*, first found in a doubtful sense in Rev. 1, 10, and not in general use till the time of the Didache. We note also the absence of the Gnostic interpretation that the cross followed Jesus from the tomb as given in the Gospel above cited (vv. 39–42).

(2) Aramaisms: (a) *Mašîhâ* for *Χριστός*; *câd padmôcan . . . g paṭ sar' avîstâd . . . paṭ nad žanênd paṭ zanakh . . . paṭ hō cašm padîšt vafēn(d) 'ût vâcênd kâmân fravîn žahrdâr Mašîhâ*, “(a purple) robe (about him and a crown of thorns) put upon his head . . . With a staff they smite his cheeks . . . they spit on the sockets of his eyes and call: ‘Our King Messiah.’” Cf. *šmâx barânîq 'ažunt' ištâ par varnû qaṭ par χυτάν Υἱὸς mšîhâ*, “Ye are God's sons through

faith which is through the Lord Jesus, the Messiah," *Neutestamentliche Bruchstücke in soghdischer Sprache*, SBAW, 1907, 46.

(b) *Šalom* for Salome: *jê qêrd Maryam Šalôm 'ût 'Arsanî âh kad dô frêstag ô hovîn* (*havîn*, Müller) *pûrsênd kû mâ živandag'ad mûrdagân vakhâzêd*, "how Mary Salome and Arsaniah did when two angels spake to them; 'seek not the living with the dead.'"

(c) *'êv Šambat*, see above. I fail to see Greek influence except in *'istratîyôôtân*, which is plainly a loan word (σπαριώται); *Qatriyônân vâ 'istratîyôôtân 'aj Pilâtis framân* (cf. Ancient Persian, *framānā*, NRa, 6) *'ôh padgrîft*, "as for the centurions and soldiers a command from Pilate was received for them."

(3) *Qarênd dârôbadag* for σπαρτωθήναι: *yîšô' sakhôn* (*sakhvan*, Müller) *'abyâd dârêd jê pať Galilâh 'ô' ašmâh vî' afrâšt, kûm 'abîspârênd'ût qarênd dârôbadag* (wrongly *dârôbadag*, Müller; cf. Bartholomae, *Zum Air. Wh.*, 148) *hridîg rôj 'aj mûrdân' akhêzân*; "hold in remembrance the word of Jesus how in Galilee he taught you; 'they will give me over and put me on the cross; the third day I shall rise from the dead.'" The Middle Persian phrase *qarênd dârôbadag* is almost the exact equivalent of the ancient formula *akunavam uzmayâpatiy* which Darius uses in the Behistan Inscription to describe the execution of rebels; *qar* < Ancient Persian *kar*; *dârô* cf. New Persian *dār*, "wood;" *bad* < Ancient Persian *patiy*.

A philological discussion of these fragments is being prepared for later publication in *Vanderbilt University Studies*.

PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST

I. PROGRAMME

FRIDAY, NOVEMBER 27

FIRST SESSION, 9.30 O'CLOCK

E. B. CLAPP

Λιπαράι Ἀθῶναι, Pindar, frag. 76 (p. liii)

J. T. CLARK

The Expression of Certain Orders of Concepts in Old and Modern
French: a Study in Linguistic Progress (p. liii)

J. T. ALLEN

Notes on Aeschylus, *Septem* 495; *Agam.* 539, 1118 (p. lii)

B. P. KURTZ

Aristotle, *Poetics* xxiv, 8-10 (1460 a) (p. lv)

W. F. BADÈ

Not Monotheism, but Mono-Jahwism Asserted in Deuteronomy
(p. lii)

SECOND SESSION, 2 O'CLOCK

H. K. SCHILLING

Framea (p. lx)

G. HEMPL

(a) Some Burgundian Runic Inscriptions (p. 105)

(b) Runic Syllabic Writing (p. liv)

A. T. MURRAY

The Interpretation of Aeschylus' *Agamemnon* (p. lvi)

J. E. MATZKE

The History of *o* + *palatal nasal* in French

SATURDAY, NOVEMBER 28

THIRD SESSION, 9 O'CLOCK

G. R. NOYES

Tolstoy's Literary Technique in *The Cossacks* (p. lvii)

C. SEARLES

The *Cid* before the French Academy (p. lxi)

C. PASCHALL

The Semasiology of Eng. *loaf*, Ger. *Laib* (p. lix)

E. FLÜGEL

Report on the *Chaucer Lexicon*

W. M. HART

A Note on the Interpretation of the *Canterbury Tales* (p. liii)

FOURTH SESSION, 2 O'CLOCK

C. G. ALLEN

The Relation of The German *Gregorius auf dem Stein* to the Old French Poem *La Vie de Saint Grégoire* (p. lii)

W. R. R. PINGER

Goethe and his Public (p. lix)

W. A. MERRILL

On Cicero's Acquaintance with Lucretius' Poem (p. lvi)

H. W. PRESCOTT

Studies in the Grouping of Nouns in Plautus (p. lx)

A. L. KROEBER

Compound Nouns in American Languages (p. liv)

II. MINUTES

The Tenth Annual Meeting of the Philological Association of the Pacific Coast was held at the San Francisco Institute of Art, San Francisco, on November 27 and 28, 1908.

FIRST SESSION

The meeting was called to order at 9.50 A.M. by the President, Professor H. K. Schilling. The minutes of the last meeting were read and approved. The following Treasurer's report was read and accepted:—

RECEIPTS

Balance on hand December 20, 1907	\$ 24.86	
Dues and initiation fees	200.00	
	<hr/>	\$ 224.86

EXPENDITURES

Sent to Professor Moore (June 5, 1908)	\$ 170.00	
Stationery and postage	6.46	
Printing	18.25	
Miscellaneous61	
	<hr/>	\$ 195.32
Balance on hand November 27, 1908	29.54	
	<hr/>	\$ 224.86

The Chair appointed the following committees:—

Nomination of Officers: Professors Clapp, Johnston, and Mr. Mower.

Time and Place of Next Meeting: Rev. Mr. Brewer, Professors Kroeber and Searles.

Treasurer's Report: Professors Rendtorff, Noyes, and Dr. Linforth.

The number of persons present at this session was twenty-seven.

SECOND SESSION

It was voted, in accordance with committee recommendation, that the next annual meeting of the Association should take place at the San Francisco Institute of Art, on the Friday and Saturday following Thanksgiving Day, 1909.

On motion of Professor Merrill, it was voted that the Executive Committee be instructed to present at the 1909 meeting of the Philological Association of the Pacific Coast (which will then have been in existence ten years) a complete roll of its officers, together with a classified list of all papers that have been presented.

The session adjourned in honor of John Henry Wright, the news of whose death had reached the Association. Brief addresses of eulogy were spoken by Professors Merrill, Clapp, and Schilling. It was voted to request the Secretary to send to Mrs. Wright a message of sympathy.

The number of persons present at this session was forty-five.

THIRD SESSION

The number of persons present at this session was thirty-two.

FOURTH SESSION

The Committee on Nominations recommended the following officers for 1908-1909:—

President, J. E. Matzke.

Vice-Presidents, C. B. Bradley.

G. Hempl.

Secretary-Treasurer, L. J. Richardson.

Executive Committee, The above-named officers, and

J. T. Allen.

J. E. Church, Jr.

O. M. Johnson.

F. O. Mower.

Election then took place in accordance with the report.

The Committee on Treasurer's Report gave notice that the accounts had been examined and found exact. Adopted.

It was voted, on motion of Professor Flügel, that the Association should subscribe \$ 25.00 toward the research fund being collected in honor of Professor Ulrich von Wilamowitz-Moellendorf's sixtieth birthday.

A vote of thanks for the use of the building was extended to the San Francisco Institute of Art and to the Regents of the University of California.

A motion was made to make it optional with the President each year as to whether he should deliver before the Association a President's address. The motion was lost.

The number of persons present at this session was thirty.

MEETINGS OF THE EXECUTIVE COMMITTEE

Two meetings of the Executive Committee were held, one November 27 and the other November 28, 1908. The following persons were elected to membership :—

- Mr. Reuben C. Thompson, University of Nevada, Reno, Nev.
- Dr. W. R. Pinger, University of California, Berkeley.
- Mr. Paul Boehnche, University of California, Berkeley.
- Professor F. W. Meisnest, University of Washington, Seattle, Wash.
- Mr. O. M. Washburn, University of California, Berkeley.
- Mr. A. L. Guérard, Leland Stanford Jr. University, Stanford University, Cal.
- Mr. E. G. Atkin, Leland Stanford Jr. University, Stanford University, Cal.
- Mr. A. van Hemert-Engert, University of California, Berkeley.
- Miss G. W. Mower, Mills College, Alameda County, California.

III. ABSTRACTS

1. The Relation of the German *Gregorius auf dem Stein* to the old French Poem *La Vie de Saint Grégoire*, by Dr. C. G. Allen, of the Leland Stanford Jr. University.

Seelisch (*Zeitschrift für deutsche Philologie*, 1887, pp. 385-421) claims that "Gregorius auf dem Stein" (*Die deutschen Volksbücher*, xii, 87-113, published by Simrock) is the oldest form of the legend. He does not weaken the generally accepted theory that the version found in the *Gesta Romanorum* (edition by Keller, 1843, pp. 124-133) is a direct or indirect descendant of the old French poem. If this theory is true, the only possible conclusion is that the German version does not have the importance claimed for it by Seelisch, but that it comes from the version found in the *Gesta Romanorum*.

2. Notes on Aeschylus, by Professor James T. Allen, of the University of California.

Septem 495 f. (Weil, Teubner ed):

ἔφρων δὲ πλεκτάναισι περιδρομον κύτος
προσηδάφισται κοιλογάστορος κύκλου.

The imagined difficulty of this passage arises from the mistaken notion that κύτος = κοιλότης, whereas, in fact, κύτος here signifies 'bulge,' 'boss,' a meaning entirely ignored by Liddell and Scott. Cf. Hegesias, frg. 3, p. 141, s. Muell.: τὸ δὲ στέαρ καὶ τὸ κύτος τῆς σαρκὸς ἀνέφαινε Βαβυλώνιον ἕζον ἕτερον ἄδρῶν. So τὸ κύτος τῆς νεῶς is the 'bulge' or 'bilge,' not the 'hold' of the ship.

Agam. 539: Read χαίρω γε· τεθνάναι δ', οὐδὲν ἀντερῶ, χάρις.

Ib. 1118: στάσις δ' ἀκόρετος γένει

κατολολύξάτω θύματος λευσίμου.

κατολολύζειν does not mean, as usually defined, 'raise a cry over,' 'ingemiscere,' 'desuper eiulare,' but rather, 'raise a cry against'; hence the genitive following κατα-. Cf. ἀπέπτυσαν 1192. The murder of Agamemnon will cause a fresh προσβολή τῶν Ἐρινύων; cf. *Cho.* 283.

3. Not Monotheism, but Mono-Jahwism Asserted in Deuteronomy, by Professor W. F. Badè, of the Pacific Theological Seminary.

Most, if not all, of the old Hebrew high-places were originally Canaanite sanctuaries. Each sanctuary claimed its own particular Baal. The baalization of Jahweh-worship led to a syncretism by which the individual Baals were displaced by so many Jahwehs. Deuteronomy is the product of a prophetic movement to suppress this popular polytheism in the form of poly-Jahwism by centralization of worship at one sanctuary. "Hear, O Israel, Jahweh our God is *one* Jahweh" (Dt. 6, 4), was the slogan of the movement. A step in the direction of monotheism. Pure monotheism is not compatible with the theory propounded in Dt. 4, 19, 20, that "foreign" deities actually exist and have been allotted by Jahweh to their respective nations.

4. *Λιπαὶ Ἀθῆναι*, by Professor Edward B. Clapp, of the University of California.

This complimentary expression was much enjoyed by the Athenians. What did they understand by it, and what did Pindar (frag. 76) mean by it? The scholiast to Aristophanes (*Clouds* 299) gives a long list of interpretations, but no one of these is satisfactory. Praise of Attica as a "fat," or fertile, land is out of the question, and a reference to the abundance or excellence of Attic olives is inconsistent with other similar uses of *λιπαρός*, and unsuitable on other grounds. It is probable that the poet had in mind the purity and brilliance of the Attic atmosphere. Cf. Euripides, *Medea* 827 f, Cicero, *de Fato* 7, Dion Chrysostom, *On Royalty* 6 *ad init.*, Aristides Rhet. *Panath.* 161, Photius, *Bibl.* 441 a, 28.

The paper will be published in *Classical Philology*.

5. The Expression of Certain Orders of Concepts in Old and Modern French: a Study in Linguistic Progress, by Professor J. T. Clark, of the University of California.

In this paper were set forth the partial results of an investigation as to the extent to which, in the expression of certain categories of ideas, the tendency towards analytical precision has manifested itself in the evolution of the French vocabulary.

Three types of words were studied: (*a*), expressing a human being as distinguished by habits of speech (of the type *flatterer*, *scold*, *braggart*, and the like); (*b*), expressing physical formation or aspect, as applied to living beings (of the type *pale*, *slender*, *beardless*, and the like); (*c*), expressing movement, in an intransitive sense, as applied to living beings (of the type *plunge*, *stoop*, *stagger*, and the like).

From these three main types certain sub-types were chosen for detailed discussion, and it was shown that in the modern vocabulary the number of synonyms has become greatly reduced and the function of individual words, as regards both application and signification, has become more definitely fixed. It was also shown that owing to an extraordinary freedom and fertility in word-formation, many words are found in the early language, of highly specialized signification, which have not survived in modern French. Sufficient evidence was presented to justify the conclusion that, probably, the tendency toward analytical precision has not only been constant throughout all departments of the French vocabulary, but that this tendency is more strongly marked in French than in most, if not all, other languages, and that as such it is not without significance as reflecting a definite and fundamental tendency of the French temperament.

6. A Note on the Interpretation of the *Canterbury Tales*, by Professor W. M. Hart, of the University of California.

Although unfinished, the *Canterbury Tales* may be profitably studied, not as a series of fragments, but as an organic whole.

The *Framework* (the links and prologues) may be regarded as a sort of drama, for it has a beginning, a middle, and an end, a certain unity, and dialogue form; character and emotion are dramatically suggested by words and actions. Of the

persons, those relatively low in rank or in morality speak most and dominate the whole. The emotions are developed in a varied series of vivid and realistic incidents. Objective and impersonal as it is, this drama reveals Chaucer's self-consciousness, and his tendencies and interests as a critic of literature and of life.

Of the *Tales* twelve are serious, twelve comic. The latter are more closely related to the framework, and resemble it in matter and in manner. These are the prevailing matter and manner of the *Canterbury Tales*. They are also the matter and manner of the Old French fabliaux, so that the technique of the *Canterbury Tales* is largely a fabliau technique.

Chaucer was, then, a conscious artist, in sympathy with the writers of fabliaux, and largely influenced by this sympathy in the choice and alteration of the material for his tales.

7. Runic Syllabic Writing, by Professor George Hempl, of Stanford University.

Many runic inscriptions have long baffled Germanic scholars. They seem not to consist of real words, for they frequently contain groups of consonants that could not be pronounced in conjunction. The key to the situation is the recognition of the fact that these inscriptions are not written purely phonetically, but in that partially syllabic system that we find in Sanskrit, Venetic, and other ancient scripts. That is, the vowel *a* is not written after a consonant, being a part of the phonetic name of that letter. A virama is found on very few inscriptions. Inscriptions written according to this system will be published soon.

At the close of the paper Professor Hempl presented a brief report on his success in reading the similarly written Venetic inscriptions and the East-Italic (or Old Sabellic) inscriptions. This was made possible in the case of Venetic by the discovery of the true values of the letters hitherto erroneously supposed to be *h* and *ii*; in the case of East-Italic by the recognition of the dot as the letter *o*. Both languages turn out to be Italic dialects belonging to the Oscan-Umbrian group. Details will be published elsewhere in the near future.

8. Compound Nouns in American Languages, by Professor A. L. Kroeber, of the University of California.

Certain languages of the Old World, such as Indo-European, place the determining or subordinate member of non-copulative compound nouns first. Other languages, such as Malayo-Polynesian, place the determining element last in all cases. An examination of some thirty unrelated American languages shows that these generally follow a method of composition different from the two Old World types in that the factor which determines the position of the component elements is primarily not the consideration of their logical relation, but the grammatical circumstance of their respective parts of speech. Most frequently in American languages the determining noun precedes, the determining verb, adjective, or adverb follows, the determining noun element. In some languages the order is the opposite. A number of languages, including the important Uto-Aztekan and Algonkin families, however, do not thus differentiate between their parts of speech

in composition, but employ the Indo-European order. No American language has yet been found which follows the Malayo-Polynesian order. It follows that analyses and translations of compound words in American languages cannot safely be attempted until the rules governing noun-composition in any particular language in question are known. It also follows that instead of American languages showing a lack of sense of grammatical form through failing to differentiate between noun and verb, as has at times been asserted, they usually differentiate between these parts of speech to a degree which our own languages do not attain.

9. Aristotle, *Poetics* xxiv, 8-10 (1460a), by Professor Benjamin P. Kurtz, of the University of California.

(a) In the *Poetics* xxiv, 8-10, Aristotle enunciates the first really critical justification of the use of the marvellous in literature. His fragmentary remarks, when carefully analyzed, suggest a triangular foundation of a criticism of the function and development of the marvellous in literature. — (1) Two brief remarks (one, upon the universality of our delight in the wonderful and of its practice by story-tellers; another, concerning the reliance of the wonderful, for its chief effect, upon the irrational) suggest a general psychology of the marvellous, evidently a necessary preliminary to any systematic treatment of the marvellous in literature. In spite of the commonplace character of the two remarks, their impartial, secular recognition of wonder as a factor omnipresent in life and story, and their frank admission of the factor to an impartial inquiry based upon the naturalness of its appearance, form the beginning of a broad psychological attitude, quite free from the moral or religious prejudices which both before and after Aristotle have interfered repeatedly in the realm of criticism. — (2) A second side of the triangular foundation gives the basis for a critical theory of the function of the marvellous in literature. Two aspects of function are suggested: (a) variation of function with variation of literary type; (b) technique of presentation of the wonderful in relation to belief and to plot. The first aspect is suggested by a remark upon the wonder-capacity of the epic in comparison with other types: the second aspect is broached both by a caution against admitting the irrational, which includes the wonderful, into the plot of a tragedy, and also by the enunciation of three methods of obtaining belief in the marvellous. — (3) The third foundation, suggested by the remark upon Homer as the master and chief teacher of the successful use of the marvellous, is the historical criticism of the wonderful. — These critical foundations are supplemented, in cap. ix, 2-5 (1415 b), by an aesthetic — as distinguished from a moral, religious, or historical — justification of the use of fiction and, therefore, of the marvellous. The justification lies in the higher reality, or poetic truth, of art. In cap. xxv, 17 (1461 b), the impossible is again justified by an appeal to artistic requirements, higher reality, and received opinion.

(b) The rise of Aristotle's criticism of the marvellous. Greek literary criticism developed from the expression of moral objections to the irrational and marvellous in Homer. Aristotle's aesthetic justification of the marvellous, therefore, tended to produce the aesthetic liberation of literary criticism itself from religious and philosophical prejudice. The steps leading to this liberation may be traced

through the following: Early sceptical criticism of Homeric wonders (cf. Solon, Egger, *Hist. Crit. Graec.* 2d. ed., 92; Alcmaeon, *Diog. L.* viii, 83, Diels, *Frag. Vorsokr.* frg. i; Heracleitos, *Diog. L.* ix, 1, Diels, frg. v, cf. cxxviii; Pindar, who anticipates Aristotle's justification by appeal to artistic requirements, *O.* 1, 42 ff., 9, 35 ff., *N.* 7, 20 ff.; Xenophanes, direct charges of anthropomorphism, with distinct mention of certain marvels, Karsten, *Phil. Graec. Vet.* i, frgs. 1, 5, 6, 7, 21); the character of Empedocles illustrates, by its contradictions of rationalism and charlatanism, the opposing forces at work in his century, and forms a suggestive introduction to the vacillating attitude of Plato; for Plato's contradictory utterances, his extension, in *The Republic*, of the moral objection into economic prohibition, and his tempered recommendation of the fabulous for pedagogical purposes, see: *Tim.* 45-46, 71-72; *Laws*, 909-910; *Phaed.* 60; *Laws*, 738, 910; *Tim.* 71; *Phaed.* 81; *Rep.* ii, 365 ff., iii, 386 ff.; *Rep.* ii, 377 c, 382 d; see also Jowett's tr., vol. III, pp. 493-494; cf. 409; v, 322; cf. 28, 296; III, 76; II, 120-121; v, 96, 100, 108, 120, 122, 183, 231, etc.

(c) The neglect, since Aristotle, of systematic criticism of the function and development of the marvellous is striking. Among the Greeks, only Plutarch (*How a Young Man Ought to Read Poems*) and Longinus (*de Sub.*; cf. Dem. Phalereus, *de Elocut.* 52, 124-127, 157, 158) continued the new work. On the other hand, allegorical interpretation, Euhemerism, Neo-Platonism, and rhetorical criticism retarded the aesthetic liberation so well begun. Furthermore, most of modern criticism has been unsystematic — the mere expression of taste — as, for instance, the renaissance criticism gathered about the epics of Ariosto and Tasso; the English eighteenth century, represented by Dryden's essay upon the epic; and the French compilers of more or less slavish *Poetics*, represented by Boileau. The most encouraging work since Longinus is that of some of the German aestheticians and of the ethnologists.

10. On Cicero's Acquaintance with Lucretius' Poem, by Professor W. A. Merrill, of the University of California.

There is no internal evidence in the extant writings of Cicero that he had ever read the poem, or that he was influenced in the slightest degree by Lucretius. The coincidences may be referred to well-known Epicurean principles.

This paper will be printed in the *University of California Publications*.

11. The Interpretation of Aeschylus' *Agamemnon*, by Professor A. T. Murray, of the Leland Stanford Jr. University.

In this paper, a part of which only was read, the writer discussed the problem of the *Agamemnon* with a view to determining the poet's essential meaning. It was held that the play, which must be studied as a part of the larger whole, the trilogy, treats of the fortunes and death of Agamemnon, not as an illustration of the workings either of a divine justice, which by the king's death avenges the

sacrifice of Iphigenia, or of a blind fate, which removes all responsibility from the individual; but as a chapter in the history of a house upon which a curse rested. By this, in the opinion of the writer, is to be understood an expression of the poet's consciousness that one of the awful facts of sin is its tendency to perpetuate itself; so that here, too, we are far from a blind fatalism. This view was supported by a discussion of the poet's attitude toward his art, but it entailed also a study of his moral and religious ideas, since they are closely involved in such a treatment of his theme. At the same time stress was laid upon the fact that Aeschylus wrote as an artist, not as a preacher, and that we have no warrant for the assumption that a definite religious or theological conception is of fundamental importance for the interpretation of his work as a whole.

In particular the paper discussed the significance of the portent of the eagles and the hare in the first chorus, and emphasized the fact that a distinction must be made between the meaning that sign could have had for Agamemnon at the time and the meaning that could be read into it after the sacrifice of Iphigenia had taken place. It could not possibly have been understood by the king as a warning, nor could he imagine that Calchas was referring to the dark deed that was so soon to follow.

12. Tolstoy's Literary Technique in *The Cossacks*, by Professor G. R. Noyes, of the University of California.

Leo Tolstoy's novel, *The Cossacks* (1852-61), in its contents somewhat resembles Pushkin's poem, *The Prisoner of the Caucasus* (1821), the parallelism being so marked as to suggest that, consciously or unconsciously, the novelist had the poem before his mind when writing. Tolstoy based his story, however, on his own experience in the Caucasus (1851-53), and in his handling of the subject showed the most characteristic features of his realistic technique. A comparison of the two works will illustrate some peculiarities of Tolstoy's literary methods.

In *The Prisoner of the Caucasus* Pushkin wrote under the direct influence of Byron, and composed a tale of the same type as *The Corsair*, *The Bride of Abydos*, and *The Siege of Corinth*. A gloomy, "disenchanted" Russian officer, held captive by the wild Circassian mountaineers, inspires love in the daughter of a Circassian chief. When she confesses her innocent passion to him, he replies that his misanthropic spirit cannot respond to her pure affection. The girl thereupon sets him free, aids him to escape across the Terek, and then drowns herself from grief.

Tolstoy tells how a young Russian officer, Olenin, comes to live among the half-savage Cossacks dwelling near the Circassians, with whom they are constantly at war, and whom they resemble in manners and morals. Olenin is attracted by Maryana, the strong, beautiful daughter of his Cossack landlord, and determines that on a marriage with her depends all his happiness. Maryana, though betrothed to a gallant young Cossack, Lukashka, seems for a time to favor Olenin. Lukashka is killed in a skirmish. Olenin shortly after tries to approach Maryana, but she drives him from her in a burst of "disgust, contempt, and fury." Olenin returns home, conscious of defeat and humiliation, leaving the Cossack community unmindful of his existence. Thus in plot the novel is the converse of the poem.

The contrast in character-drawing is equally marked. Pushkin's hero and heroine are feebly Byronic young persons, intended to inspire admiration and wonder. Olenin, Tolstoy's hero, though at odds with civilized life, has no touch of Byronic misanthropy. In his frank, cheerful aspirations for a clean, healthy life, and in his perpetual stumbling and failure, he represents Tolstoy himself, being one of his many autobiographic heroes. He is made ludicrous, and yet worthy of respect and sympathy. His beloved Maryana, unlike Pushkin's shadowy but eloquent heroine, is concrete to a degree. She is a person of deeds, not words; a clever hand at shoveling dung, but monosyllabic of speech. She is chaste and pure, but not averse to being kissed by her lover, and, on occasions, by others also.

Pushkin gives his hero and heroine almost a clear field; Tolstoy devotes pages to descriptions of the life of the Cossacks, drunken, lying, lustful as they are, but withal brave, self-respecting, natural human animals, untroubled by any of the moral reflections that perplex Olenin.

Pushkin adorns his poem with glowing descriptions of the awe-inspiring beauty of the Caucasus. Tolstoy, in his two hundred pages, gives but one description of the mountains, and that is at the very opening of the book. There he tells how the long line of snow-capped summits impresses the soul of the young Russian who is just coming to dwell among them. Here, as everywhere in his work, Tolstoy is not interested in nature for its own sake, but for the effect it produces on human beings. Later, Tolstoy describes the dry bed of the Terek in summer, with its muddy pools, and the swamps, with their thousands of stinging gnats, rather than the distant peaks of the Caucasus.

In a word, Tolstoy avoided giving the slightest romantic coloring to this tale of wild life. It is at least probable that he was influenced by a definite, conscious opposition to the conception of the Caucasus found in the romantic poets Pushkin and Lermontov, and that he made his novel the counterpart to one of Pushkin's most familiar poems. The following passages, the first telling of Olenin's reflections as he approached the Caucasus, and the second of other reflections near the close of his stay there, lend some support to this theory:—

"His imagination now was in the future, in the Caucasus. All his dreams of the future were connected with pictures of Amalât-bek [character in a romantic novel by Bestúzhev-Marlinsky], Circassian maidens, mountains, avalanches, terrible torrents, and perils. All that presented itself in a dim and indistinct shape; but enticing glory and threatening death formed the chief interest of that future." (Tolstoy, *Works*, translated by Leo Wiener, II, ch. 2, p. 93.)

"The Caucasus presented itself to him quite differently from what he had imagined it to be. He had found nothing resembling all his dreams and all the descriptions of the Caucasus of which he had heard or read.

"'There are no chestnut steeds, no cataracts, no Amalât-beks, no heroes, and no brigands,' he thought. 'People live here as does Nature; they die, they are born, they pair, again they are born, they fight, they drink, they eat, they have pleasure, and again they die; and there are no conditions, except those unchangeable ones which Nature has imposed upon the sun, the grass, the beasts, and the trees. They have no other laws.'" (*Ib.* p. 232.)

13. The Semasiology of Eng. *loaf*, Ger. *Laib*, by Mr. C. Paschall, of the University of California.

The paper proposes O.I. *cliaþ* (basket) as cognate with Goth. *hlaifs*, O.H.G. *hleib*, *leip*, O.E. *hldf*, O.N. *hleifr*, etc. The Germanic words point to a primitive Germanic **χlaibas* < **χloibos*, which could in turn go back to I.E. **klōibhos*. *Cliaþ* can go back to I.E. **klēibh-*, which would stand to **klōibh-* in the ablaut relation of present to perfect. Relationship in meaning is defended on the theory that we have preserved in *cliaþ* the name of a vessel in which "bread" was prepared. The loaf was therefore that which was "basketed," i.e. cooked in a basket.

In confirmation of this theory we have in O.N. *hlif* (a shield — originally made of wicker-work), the connection of which with *cliaþ* has been pointed out by Zupitza, *B. B.* XXV, 94, and going back to the primitive noun represented by *cliaþ* and *hlif* we have Goth. *hleibjan*, O.H.G. *līban*, and O.N. *hlifa*, all of which have meanings growing out of the fundamental conception "to shield — to cover or protect with that which is made of wicker-work." We have, then, in *hlaifs*, etc., a perfect to this denominative verb.

In Lat. *libum* we have the same word as Goth. *hlaifs*. We must assume, however, that it goes back to **s-kloibhom* < **s-klōibhom*. In Greek κλίβανος we have the "Schwundstufe" to **klēib-* (with final media instead of aspirate). The development in meaning from "basket" to "a pot in which bread was baked" offers no difficulty.

The I.E. root **klēi* also occurs with a dental ending in O.I. *cliaþ* (a hurdle of wattles) and in Goth. *hleithra* (a hut — made originally of wattles), and the parallel between these words and *cliaþ* and *hlif* should remove all doubt as to the relationship of the latter. The root appears also in words identical in meaning, but having different root determinatives, as in Goth. *hlaiw*, Lat. *clivus*, and Goth. *hlains* (all meaning "hill") and O.I. *sliaþ* (meaning "mountain"), in which words, however, the root appears in the older meaning of "to lean," "to incline." O.I. *sliaþ* clearly goes back to I.E. **s-kleibho-*, and having the moveable *s*-prefix, it materially strengthens the explanation adopted for Lat. *libum*.

14. Goethe and his Public, by Dr. W. R. R. Pinger, of the University of California.

Goethe's relation to his public has been treated by his biographers in a manner either quite inadequate or altogether one-sided, considering the important nature of the subject. The idea which has hitherto prevailed in all the recognized biographical works on Goethe, that he despised public opinion, and was indifferent to popularity, is based on a very few detached quotations.

Although this proposition could be easily refuted by random references from his complete works, especially from his letters, yet the contrary view would be erroneous. The safer and truer course in the matter, and that deduced from an exhaustive study of his works, is "the golden mean," — namely, that he scolded or praised his public according to its deserts, and that any seeming inconsistencies in his views were due to the response of a peculiarly sensitive temperament to its environment.

This paper is part of a larger study, which will appear, under the title of *Der junge Goethe und sein Publikum*, in the Modern Language Series of the *University of California Publications*.

15. Studies in the Grouping of Nouns in Plautus, by Professor H. W. Prescott, of the University of California.

The results of the studies point to a compromise between a racial sensitiveness to logical arrangement and an individual sensitiveness to sound-effects. In this compromise is found the explanation of apparently illogical groupings. Comic incongruity, the character of the speaker, the situation, the fact that conscious artistic expression was as yet in its beginnings, are factors to be reckoned with, but in the main the poet's personality is the controlling factor. Only the larger groups of more than three members were discussed, and the passages chosen for illustration were: *Aul.* 373 ff., *Capt.* 846 ff., *Most.* 46, *Men.* 75, *Poen.* 832, *Bacch.* 115, 892, *Capt.* 770, *Bacch.* 255, *Merc.* 859, 844 ff.

This paper appears in full in *Classical Philology*, IV (1909), 1-24.

16. *Framea*, by Professor H. K. Schilling, of the University of California.

The arguments advanced by Klemm (*Handbuch der germanischen Altertumskunde*, 1836, pp. 241 ff.) and others, and most recently by von Schubert-Soldern (*Zeitschrift für historische Waffenkunde*, III, 337 ff.), in support of the theory that the celt or palstave served as the blade of the *framea* (Tacitus, *Germania*, 6), are marred by fatal defects of method. All of them do violence to the text of Tacitus, suiting its interpretation to a preconceived idea, begging the question in matters of doubt, and ignoring the context which proves that *ferrum* specifically means "iron," not "blade," nor, as others would have it, "metal" in general. Some of the arguments are based upon glosses of the eighth and ninth centuries, when the word *framea* had long since ceased to exist in living speech and was preserved only in the Vulgate and in clerical commentaries, with a changed meaning; the inferences drawn from these glosses are, moreover, refuted by other glosses of equal age. Other arguments operate with the vaguest chronological conceptions, such as were pardonable only with the earlier writers, in the first stages of archaeological inquiry; terms like "germanische Frühzeit" are made to include both the time of Tacitus and the Carolingian era, and on the other hand conditions characteristic of the Bronze Age are assumed as existing in the Germany known to Tacitus.

Apart from these fundamental defects the reasoning supporting the celt-framea theory is found to be unsound in detail. The theory originated two centuries ago in an attempt to account for the great number of bronze celts found; since then their prevalence among the early bronze implements has been fully explained by conclusive proof of the various uses to which they were put in peace and in war, chiefly as blades of hatchets and axes. The evolution of the axe is demonstrated in all its phases by actual finds as well as pictorial representations; and the place of the celt in this evolution is definitely determined. On the other hand,

early pictorial representations of men armed with spears show only *pointed* spearheads; and such spearheads are common among the relics of all prehistoric ages. The fact that in numerous graves they are found together with celts is additional presumptive evidence that these two articles belonged to essentially different weapons. The great mass of celts belong to the Bronze Age, which, in Germanic territory, terminated abruptly several centuries before Christ, through Celtic influence; the characteristic form of the bronze celt disappears in the Iron Age after a period of limited reproduction in the new metal. Even if, in the Bronze Age, the celt had actually been used as a spearhead, it would still be inconceivable that a warlike race like the Teutons should have retained such an antiquated implement as their principal, and in most cases only, weapon down to the time of Tacitus, through centuries of contact, in peace and in war, with better-armed Celts and Romans.

The celt-framea theory is untenable from a technical, military point of view as well. A spear with a broad, chisel-shaped head would at best have much less penetrating power than a pointed weapon; but the position of the celts in graves shows that their shafts cannot have been more than three or four feet long; and such a weapon, so far from being *cruenta* and *victrix* (*Germ.* 14), would be absurdly ineffective, and as the sole equipment of a mounted warrior (*Germ.* 6) simply impossible. Over against this fact and the overwhelming mass of evidence against the celt-framea theory generally, the discovery of half a dozen celts actually fitted with straight shafts suggests nothing more than an occasional make-shift for lack of a real spearhead.

The etymology of *framea* does not throw any light upon the problem in hand. Müllenhoff was undoubtedly right in connecting the word with Germanic **fram*, "forward," but he erred in denying its derivation from the verb **framjan*; numerous proper names with *Framn-*, or *Framm-*, *Frann-*, as their first component element show that the Latin *framea* did not stand for a Germanic *jō*-stem like Goth. *sibja*, etc., but for an *n*-stem, a masculine *nomen agentis*, Germ. **framejo*, **framjo*; the fact that it appears in Latin as a feminine in *-a* presents, of course, no difficulty.

This paper will appear in full in the *Zeitschrift für historische Waffenkunde*.

17. The *Cid* before the French Academy, by Professor C. Searles, of the Leland Stanford Jr. University.

Untrustworthiness of Pellisson's narrative in the *Histoire de l'Académie Française*, vol. 1, pp. 86-98, Livet's edition. Proof that Corneille did not give his consent to the Academy's intervention until their deliberations had been under way for some time. A reconstruction of the history of the Academy's relations to the *Cid* and the *Observations sur le Cid de Scudéry* from the time when the *Observations* were presented to the Academy to the more active intervention of the Cardinal Richelieu in July several weeks later. Evidence that at first the Academy felt little hesitation in undertaking this work until opposition in the Parlement de Paris showed to the members of the former body the gravity of the undertaking upon which they were engaged.

INDEX

Arabic numerals refer to pages of the *Transactions*, Roman to the *Proceedings*

- Acute stress in Latin: xxi ff.
- Aeschylus, notes on *Ag.* 539, 1118; *Sept.* 495: lii; *Ag.*, interpretation of: lvi f.
- American languages, compound nouns in: liv.
- Antoninus: v. Aurelius.
- arbor infelix*: 51 ff., 69 f.
- Aristophanes, parody of Euripides: 5 ff., 12.
- Aristotelians: xxxiv f.
- Aristotle: xxxiv f.; *Poetics* xxiv, 8-10: lv f.
- Aurelius, M., comparisons and illustrations in: xix ff.
- Balingen fibula: 113 ff.
- Britons, in Roman poetry: xxix f.
- Bucolic poets, Greek, modern echoes of: xxxix ff.
- Burgundians, linguistic and ethnographic status of: 105 ff.; their language a link between Norse and Anglo-Frisian: 117 f.; migrations: 107 f.
- Canterbury Tales, structure and interpretation of: liii f.
- capita viarum*: 15 ff.
- Chaucer, as an artist: liii f.
- Cicero, acquaintance with Lucretius: lvi.
- Cid*, the, before the French Academy: lxi.
- cliab* (O. I.): lix.
- Comparisons, in M. Aurelius: xix ff.
- Composition, in American languages: liv.
- Concepts, expression of, in French: liii.
- Corneille, the *Cid*: lxi.
- Crucifixion, among the Romans: 56 ff.; early history of: 61 ff.; of Jesus, in the Turfan fragments: xlv f.
- Dactyl, after initial trochee (Greek lyrics): 5 ff.
- Demosthenes, τὸ δέ in: 128 f.
- Dialects, Italic: xxxiv.
- Diphthong: *oe* in Plautus: xiv.
- Dissyllables, in Homer: xlii.
- Dramatic hypotheses, certain numerals in: xxvii.
- Eclogues, modern: xxxix ff.
- Editions, of the classics: xvii.
- Education, Quintilian on: xv ff.
- Ennius, influence of, on Livy: 90 ff.
- Epicureans, worship and prayer among: 73 ff.
- Ethnology: Burgundians: q.v.
- Etruscan: xxxiv.
- Euripides, parodied by Aristophanes: 5 ff., 12; unpublished portrait of: xv.
- Fibulae, Burgundian: 108 ff.
- Fortuna, in certain Latin writers: xliii ff.
- framea*, nature and etymology of: lx f.
- furca*: 66, 69 f.
- Gods, in Polybius: xiii.
- Goethe, and his public: lix.
- Grave stress, in Latin: xxi ff.
- Grégoire*, *Vie de St.*: lii.
- Gregorius auf dem Stein*: lii.
- Groups, noun, in Plautus: lx.
- Hanging: 51 ff.
- hlaifs* (Goth.): lix.
- Homer, choice of dissyllables in: xlii.
- Hypotheses, dramatic, certain numerals in: xxvii.
- Inscriptions: Burgundian: 108 ff.; East Italic: liv; Roman, pertaining to roads: 15 ff.; Venetic: liv; runes: q.v.
- Italic, East: liv.

- Italy, Roman roads and milestones: 15 ff.
- καλαμίτης: 44 ff.
- κάλαμος: 35 ff., 39 ff.
- Latin, methods of teaching: xvi ff.
- libum*: lix.
- λίπαραι Ἀθῶναι, meaning of: liii.
- Livy, i, 26 and the *supplicium de more maiorum*: 49 ff.; bk. ix: 89 ff.; notes on: 100 ff.; Alexander digression in ix, 17-19: 94 ff.; poetic coloring, and its sources: 89 ff.; literary allusions: 89 ff.; hidden verses: 90; youthful efforts: 94 ff. Mss, Puteanus group of: xlii f.
- loaf*, semasiology of: lix.
- Lucian, *Scythia* (Toxaris): 45 ff.
- Lucilius, recent studies on: xxxix.
- Lucretius, his attitude toward religion: 74 ff.; invocation of Venus: 88; Cicero's acquaintance with: lvi.
- Manichaean literature: xlv.
- Manuscripts, Livy: xlii; Turfan: xlv.
- Marvellous, criticism of the: lv f.
- Metre, and choice of words in Homer: xlii.
- Metric: Greek lyric: 5 ff.; Latin: xxi ff.
- Milestones, Roman, system of numbering: 15 ff.
- Mono-Jahwism, in Deuteronomy: lii.
- Moschus: xl f.
- Myths, Polybius' aversion to: xiii.
- νάρθηξ: 39 ff., 48.
- Nordendorf fibula: 110 ff.
- Nouns, compound, in American languages: liv; grouping of nouns in Plautus: lx.
- Numerals, in dramatic hypotheses: xxvii.
- oe-diphthong, in Plautus: xiv.
- Oedipus Tyrannus*, plot of: xxviii f.
- Ontario, philology in: xxxvi ff.
- Pastorals, modern: xxxix ff.
- Phaedo* 66 B: xxxiii f.
- Philodemus: 75 ff.
- Philology, study of, in Ontario: xxxvi ff.
- Piety, Epicurean: 79 ff.
- Plato, τὸ δέ in (with interpretation of many passages): 121 ff.; *Phaedo* 66 B: xxxiii f.
- Platonists and Aristotelians: xxxiv f.
- Plautus, grouping of nouns in: lx; oe-diphthong in: xiv.
- Polybius, and the gods: xiii.
- Prayer, among the Epicureans: 73 ff.
- Pre-acute stress, in Latin: xxi ff.
- pronuba*, metaphorical use of: xxi.
- Provinces, Roman, roads and milestones in: 24 ff.
- Punishments, Roman: 49 ff.
- Pushkin, *Prisoner of the Caucasus*: lvii f.
- Puteanus codex (Livy): xlii f.
- Quintilian, his message to teachers of to-day: xv ff.; his style: xviii.
- Reed, some uses of: 35 ff.; in medicine: 38 ff.
- Religion, Epicurean: 73 ff.
- Rhythm, Latin: xxi ff.
- Roads, Roman, 15 ff.; in Italy: 15 ff.; Gaul: 24 ff.; Britain: 28; Spain: 28 ff.; Africa and the East: 31 ff.; Danube provinces: 33 f.
- Runes: 105 ff.; syllabic system in: liv.
- Rutilius Namatianus, satirical element in: xxxv f.
- Sabellic, Old: liv.
- Sannazaro: xl.
- Satire, in Rutilius Namatianus: xxxv f.
- Scholia, of Terence: xli f.
- Science, relative standards in, and syntax: xxx ff.
- Scourging to death, Roman, as the *supplicium de more maiorum*: 66 ff.
- Sophocles: τὸ δέ in: 127 f; *Oed. Tyr.*, plot of: xxviii.
- Standards, relative, in science and syntax: xxx ff.
- Stress, in Latin speech and rhythm: xxi ff.
- Subjunctive, Latin: xxxi ff.
- supplicium de more maiorum*: 49 ff.
- suspendere*: 52 ff., 59 f.
- Synonyms, reduction in the number of: liii.

Syntax, standards in: xxx ff.	Turfan fragments, the Crucifixion of Jesus: xlv f.
Terence, early mediaeval commentaries on: xli f.	Venetic: liv.
Theocritus: xl.	Verses, hidden, in Livy: 89 ff.
Theology, Epicurean: 73 ff.; Polybius': xlii.	<i>virtù</i> : xliii ff.
Thucydides, τὸ δέ in: 125 ff.	Virama, in runes: liv.
τὸ δέ = 'whereas' (Heindorf): 121 ff.	<i>virtus</i> , in certain Latin writers: xliii ff.
Tolstoi, literary technique in <i>The Cosacks</i> : lvii f.	Vocabulary, analytical precision in: liii; specialization in the meaning of French words: <i>ib.</i>
Toxaris: 45 ff.	Worship and prayer, Epicurean: 73 ff.
Trochee, initial, followed by dactyl (Greek lyrics): 5 ff.	Xenophon, <i>Hell.</i> ii, 1, 1-4: 35 ff.
	Zero-stress, in Latin: xxi ff.

BIBLIOGRAPHICAL RECORD

JANUARY 1, 1908, TO JANUARY 1, 1909

The Bibliographical Record — a very incomplete list of the publications of the members, as returned by themselves — aims to include not only publications that are distinctly philological in character, but also those that deal with the educational aspects of the study of language and literature.

ABBREVIATIONS

AHR — American Historical Review.
AJA — American Journal of Archaeology.
AJP — American Journal of Philology.
AJSL — American Journal of Semitic Languages.
AJT — American Journal of Theology.
Archiv — Archiv für latein. Lexikographie.
Bookm. — The Bookman.
CJ — Classical Journal.
CP — Classical Philology.
CQ — Classical Quarterly.
CR — Classical Review.
CSCP — Cornell Studies in Classical Philology.
CW — Classical Weekly.
ER — Educational Review.
GWUB — George Washington University Bulletin.
HSCP — Harvard Studies in Classical Philology.
HSPL — Harvard Studies and Notes in Philology and Literature.
IF — Indogermanische Forschungen.
JAOs — Journal of the American Oriental Society.

JBL — Journal of Biblical Literature.
JEGP — Journal of English and Germanic Philology.
JHUC — Johns Hopkins University Circulars.
MLA — Publications of the Modern Language Association.
MLN — Modern Language Notes.
MP — Modern Philology.
Nat. — The Nation.
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 Dr. R. Arrowsmith, American Book Company, Washington Square, New York, N. Y. 1898.
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- Prof. George M. Bolling, Catholic University of America, Washington, D. C. (The Iroquois, 1410 M St.). 1897.
- Prof. D. Bonbright, Northwestern University, Evanston, Ill. 1892.
- Prof. A. L. Bondurant, University of Mississippi, University, Miss. 1892.
- Prof. Campbell Bonner, University of Michigan, Ann Arbor, Mich. 1899.
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- Prof. Charles F. Bradley, Garrett Biblical Institute, Evanston, Ill. 1886.
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- Dr. Lester Dorman Brown, Hotchkiss School, Lakeville, Conn. 1904.
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- Principal C. F. Brusie, Mount Pleasant Academy, Ossining, N. Y. 1894.
- Dr. Arthur Alexis Bryant, Harvard University, Cambridge, Mass. (42 Wendell St.). 1906
- Prof. Carl D. Buck, University of Chicago Chicago, Ill. 1890.
- Miss Mary H. Buckingham, 96 Chestnut St., Boston, Mass. 1897.
- Dr. Theodore C. Burgess, Bradley Polytechnic Institute, Peoria, Ill. 1900.
- Prof. John M. Burnam, University of Cincinnati, Cincinnati, O. 1899.
- Prof. Sylvester Burnham, Colgate University, Hamilton, N. Y. 1885.
- Prof. William S. Burrage, Middlebury College, Middlebury, Vt. 1898.
- Prof. Harry E. Burton, Dartmouth College, Hanover, N. H. 1899.
- Prof. Henry F. Burton, University of Rochester, Rochester, N. Y. 1878.
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- Prof. Donald Cameron, Princeton University, Princeton, N. J. 1905.
- Prof. Edward Capps, Princeton University, Princeton, N. J. 1889.
- Prof. Mitchell Carroll, The George Washington University, Washington, D. C. 1894.
- Frank Carter, The College, Winchester, England. 1897.
- Dr. Franklin Carter, Williamstown, Mass. 1871.

- Prof. Jesse Benedict Carter, American School of Classical Studies, Rome, Italy
(Via Vicenza 5). 1898.
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- Prof. Clarence F. Castle, University of Chicago, Chicago, Ill. 1888.
- William Van Allen Catron, Lexington, Mo. 1896.
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1899.
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ity Place). 1905.
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son St.). 1901.
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- Prof. William K. Denison, Tufts College, Mass. 1899.
- Prof. Walter Dennison, University of Michigan, Ann Arbor, Mich. 1899.
- Prof. Samuel C. Derby, Ohio State University, Columbus, O. 1895.
- * Monroe E. Deutsch, University of California, Berkeley, Cal. 1904.

- Prof. Norman W. DeWitt, Victoria College, Toronto, Can. 1907.
 Sherwood Owen Dickerman, 140 Cottage St., New Haven, Conn. 1902.
 Prof. Benjamin L. D'Ooge, State Normal College, Ypsilanti, Mich. 1895.
 Prof. Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich. 1873.
 Prof. Louis H. Dow, Dartmouth College, Hanover, N. H. 1895.
 Prof. Joseph H. Drake, University of Michigan, Ann Arbor, Mich. 1907.
 Prof. William Prentiss Drew, Knox College, Galesburg, Ill. 1907.
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 Prof. Frederic Stanley Dunn, University of Oregon, Eugene, Ore. 1899.
 * Prof. Robert Dupouey, University of California, Berkeley, Cal. (2301 Hearst Ave.). 1906.
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 Prof. Frederick Carlos Eastman, State University of Iowa, Iowa City, Ia. 1907.
 Prof. Herman L. Ebeling, Hamilton College, Clinton, N. Y. 1892.
 Prof. William S. Ebersole, Cornell College, Mt. Vernon, Ia. 1893.
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 Prof. Katharine M. Edwards, Wellesley College, Wellesley, Mass. 1893.
 Dr. Philip H. Edwards, Baltimore City College, Baltimore, Md. 1907.
 Prof. James C. Egbert, Columbia University, New York, N. Y. 1889.
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 Prof. A. Marshall Elliott, Johns Hopkins University, Baltimore, Md. 1884.
 Prof. W. A. Elliott, Allegheny College, Meadville, Pa. 1897.
 Prof. Herbert C. Elmer, Cornell University, Ithaca, N. Y. 1887.
 * Prof. J. Elmore, Leland Stanford Jr. University, Palo Alto, Cal. (1134 Emerson St.). 1900.
 Prof. Levi Henry Elwell, Amherst College, Amherst, Mass. 1883.
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 Prof. Edgar A. Emens, Syracuse University, Syracuse, N. Y. 1895.
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 Prof. George Taylor Ettinger, Muhlenberg College, Allentown, Pa. 1896.
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 Dr. Arthur Fairbanks, Museum of Fine Arts, Boston, Mass. 1886.
 * Prof. H. Rushton Fairclough, Leland Stanford Jr. University, Stanford University, Cal. 1887.
 Prof. Edwin W. Fay, University of Texas, Austin, Tex. 1889.
 Pres. Thomas Fell, St. John's College, Annapolis, Md. 1888.
 Prof. W. S. Ferguson, Harvard University, Cambridge, Mass. 1899.
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 Prof. Mervin G. Filler, Dickinson College, Carlisle, Pa. 1905.
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 Prof. Edward Fitch, Hamilton College, Clinton, N. Y. 1890.

- Everett Henry Fitch, 148 Whalley Ave., New Haven, Conn. 1906.
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Miss Helen C. Flint, Mount Holyoke College, South Hadley, Mass. 1897.
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Francis H. Fobes, Harvard University, Cambridge, Mass. 1908.
Prof. Charles H. Forbes, Phillips Academy, Andover, Mass. 1907.
* Prof. Benjamin O. Foster, Leland Stanford Jr. University, Stanford University, Cal. 1899.
Prof. Frank H. Fowler, Lombard College, Galesburg, Ill. 1893.
Prof. Harold N. Fowler, Western Reserve University (College for Women), Cleveland, O. 1885.
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* Dr. John Gamble, Haywards, Cal. 1902.
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Prof. Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md. 1876.
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 Prof. E. L. Green, South Carolina College, Columbia, S. C. 1898.
 Prof. Herbert Eveleth Greene, Johns Hopkins University, Baltimore, Md. 1890.
 * Miss Rebecca T. Greene, Palo Alto, Cal. (721 Webster St.). 1900.
 Prof. Wilber J. Greer, Washburn College, Topeka, Kan. 1892.
 * Prof. James O. Griffin, Leland Stanford Jr. University, Stanford University, Cal. (Box 144). 1896.
 Dr. Alfred Gudeman, Franz Josefstrasse 12, Munich, Germany. 1889.
 Dr. Roscoe Guernsey, Columbia University, New York, N. Y. 1902.
 Prof. Charles Burton Gulick, Harvard University, Cambridge, Mass. (59 Fayerweather St.). 1894.
 Dr. Richard Mott Gummere, Haverford College, Haverford, Pa. 1907.
 Miss Grace Guthrie, Vassar College, Poughkeepsie, N. Y. 1906.
 Dr. George D. Hadzsits, University of Pennsylvania, Philadelphia, Pa. 1904.
 Dr. Walter D. D. Hadzsits, Smith College, Northampton, Mass. 1904.
 * Prof. A. S. Haggett, University of Washington, Seattle, Wash. 1901.
 Miss Elizabeth Hazelton Haight, Vassar College, Poughkeepsie, N. Y. 1902.
 Prof. William Gardner Hale, University of Chicago, Chicago, Ill. 1882.
 Prof. Arthur P. Hall, Drury College, Springfield, Mo. 1886.
 Prof. F. A. Hall, Washington University, St. Louis, Mo. (531 Spring Ave.). 1896.
 Frank T. Hallett, Cathedral School of St. Paul, Garden City, L. I., N. Y. 1902.
 Prof. T. F. Hamblin, Bucknell University, Lewisburg, Pa. 1895.
 Prof. H. A. Hamilton, Elmira College, Elmira, N. Y. 1895.
 Principal John Calvin Hanna, High School, Oak Park, Ill. (209 South East Ave.). 1896.
 Prof. Albert Granger Harkness, Brown University, Providence, R. I. 1896.
 Prof. Austin Morris Harmon, Princeton University, Princeton, N. J. 1907.
 Prof. Karl P. Harrington, Wesleyan University, Middletown, Conn. 1892.
 Prof. W. A. Harris, Richmond College, Richmond, Va. (1606 West Grace St.). 1895.
 Prof. William Fenwick Harris, Harvard University, Cambridge, Mass. (8 Mercer Circle). 1901.
 Prof. J. E. Harry, University of Cincinnati, Cincinnati, O. 1896.
 Dr. Carl A. Harström, The Folly, Norwalk, Conn. 1900.
 Prof. Samuel Hart, Berkeley Divinity School, Middletown, Conn. 1871.
 * Prof. Walter Morris Hart, University of California, Berkeley, Cal. (2255 Piedmont Ave.). 1903.
 Eugene W. Harter, Erasmus Hall High School, Brooklyn, N. Y. (121 Marlborough Road). 1901.
 Prof. Harold Ripley Hastings, Princeton University, Princeton, N. J. 1905.
 Prof. Adeline Belle Hawes, Wellesley College, Wellesley, Mass. 1902.
 Dr. Edward Southworth Hawes, Polytechnic Institute, Brooklyn, N. Y. 1888.
 Rev. Dr. Henry H. Haynes, 6 Ellery St., Cambridge, Mass. 1900.
 Prof. Frances M. Hazen, Box 573, Middletown, Conn. 1896.
 Eugene A. Hecker, 67 Oxford St., Cambridge, Mass. 1907.
 Prof. W. A. Heidel, Wesleyan University, Middletown, Conn. 1900.

- Prof. F. B. R. Hellems, State University of Colorado, Boulder, Colo. 1900.
Prof. Otto Heller, Washington University, St. Louis, Mo. 1896.
Nathan Wilbur Helm, Phillips Exeter Academy, 3 Marston Place, Exeter, N. H. 1900.
* Prof. George Hempl, Leland Stanford Jr. University, Stanford University, Cal. 1895.
Prof. Archer Wilmot Hendrick, Whitman College, Walla Walla, Wash. 1904.
Prof. George L. Hendrickson, Yale University, New Haven, Conn. 1892.
Prof. John H. Hewitt, Williams College, Williamstown, Mass. 1886.
Prof. Joseph William Hewitt, Wesleyan University, Middletown, Conn. 1905.
Edwin H. Higley, Groton School, Groton, Mass. 1899.
Prof. Henry T. Hildreth, Roanoke College, Salem, Va. 1896.
Prof. James M. Hill, Central High School, Philadelphia, Pa. 1900.
Dr. Gertrude Hirst, Barnard College, Columbia University, New York, N. Y. 1902.
Harwood Hoadley, 140 West 13th St., New York, N. Y. 1903.
Prof. Helen Elisabeth Hoag, Mt. Holyoke College, So. Hadley, Mass. 1907.
Archibald L. Hodges, Wadleigh High School, 114th St., near 7th Ave., New York, N. Y. 1899.
* Miss F. Hodgkinson, Lowell High School, San Francisco, Cal. 1903.
Prof. Arthur W. Hodgman, Ohio State University, Columbus, O. (325 West 10th Ave.). 1896.
Prof. Charles Hoeing, University of Rochester, Rochester, N. Y. 1899.
Prof. Horace A. Hoffman, University of Indiana, Bloomington, Ind. 1893.
Dr. D. H. Holmes, Eastern District High School, Brooklyn, N. Y. (878 Driggs Ave.). 1900.
Prof. W. D. Hooper, University of Georgia, Athens, Ga. 1894.
Prof. E. Washburn Hopkins, Yale University, New Haven, Conn. (299 Lawrence St.). 1883.
Prof. Joseph Clark Hoppin, 304 Sears Bld., Boston, Mass. 1900.
Dr. Herbert Pierrepont Houghton, Amherst College, Amherst, Mass. 1907.
Prof. William A. Houghton, Brunswick, Me. 1892.
Prof. Albert A. Howard, Harvard University, Cambridge, Mass. (12 Walker St.). 1892.
Prof. George E. Howes, Williams College, Williamstown, Mass. 1896.
Prof. Frank G. Hubbard, University of Wisconsin, Madison, Wis. 1896.
Prof. J. H. Huddilston, University of Maine, Orono, Me. 1898.
Prof. Walter Hullihen, Grant University, Chattanooga, Tenn. 1904.
Prof. Milton W. Humphreys, University of Virginia, Charlottesville, Va. 1871.
Stephen A. Hurlbut, Columbia University, New York, N. Y. 1903.
Prof. Richard Wellington Husband, Dartmouth College, Hanover, N. H. 1907.
Dr. George B. Hussey, East Orange, N. J. 1887.
Prof. Frederick L. Hutson, Princeton University, Princeton, N. J. 1902.
Prin. Maurice Hutton, University College, Toronto, Can. 1908.
Prof. J. W. D. Ingersoll, Yale University, New Haven, Conn. (139 York St.). 1897.
Prof. A. V. Williams Jackson, Columbia University, New York, N. Y. 1884.
Dr. Carl Newell Jackson, Harvard University, Cambridge, Mass. (24 Beck Hall). 1905.

- Prof. George E. Jackson, Washington University, St. Louis, Mo. (4400 Morgan St.). 1890.
- Prof. M. W. Jacobus, Hartford Theological Seminary, Hartford, Conn. 1893.
- Prof. Hans C. G. von Jagemann, Harvard University, Cambridge, Mass. (113 Walker St.). 1882.
- * M. C. James, High School, Berkeley, Cal. 1900.
- Dr. Charles W. L. Johnson, 10 South St., Baltimore, Md. 1897.
- Prof. William H. Johnson, Denison University, Granville, O. 1895.
- Prof. Eva Johnston, University of the State of Missouri, Columbia, Mo. 1902.
- Prof. George W. Johnston, University of Toronto, Toronto, Can. 1895.
- * Prof. Oliver M. Johnston, Leland Stanford Jr. University, Stanford University, Cal. 1900.
- Prof. Charles Hodge Jones, Princeton University, Princeton, N. J. 1906.
- Dr. Horace L. Jones, Virginia Institute, Bristol, Va.-Tenn. 1908.
- Prof. J. C. Jones, University of the State of Missouri, Columbia, Mo. 1902.
- * Winthrop L. Keep, Mills College, Alameda Co., Cal. 1900.
- Prof. George Dwight Kellogg, Princeton University, Princeton, N. J. (10 Nassau St.). 1897.
- Prof. Francis W. Kelsey, University of Michigan, Ann Arbor, Mich. 1890.
- Dr. Roland G. Kent, University of Pennsylvania, Philadelphia, Pa. (College Hall). 1903.
- Prof. David R. Keys, University College, Toronto, Can. 1908.
- Prof. John B. Kieffer, Franklin and Marshall College, Lancaster, Pa. 1889.
- Prof. William Hamilton Kirk, Rutgers College, New Brunswick, N. J. 1898.
- Prof. J. C. Kirtland, Phillips Exeter Academy, Exeter, N. H. 1895.
- Prof. George Lyman Kittredge, Harvard University, Cambridge, Mass. (9 Hilliard St.). 1884.
- Dr. William H. Klapp, Academy of the Protestant Episcopal Church, 1324 Locust St., Philadelphia, Pa. 1894.
- Prof. Charles Knapp, Barnard College, Columbia University, New York, N. Y. (1737 Sedgwick Ave.). 1892.
- Charles S. Knox, St. Paul's School, Concord, N. H. 1889.
- Miss Lucile Kohn, 1138 Madison Ave., New York, N. Y. 1905.
- * Dr. Alfred L. Kroeber, University of California, Berkeley, Cal. 1902.
- Prof. William H. Kruse, Fort Wayne, Ind. 1905.
- * Dr. Benjamin P. Kurtz, University of California, Berkeley, Cal. 1906.
- Prof. Gordon J. Laing, University of Chicago, Chicago, Ill. 1907.
- Prof. A. G. Laird, University of Wisconsin, Madison, Wis. 1890.
- Prof. William A. Lambertson, University of Pennsylvania, Philadelphia, Pa. 1888.
- * Prof. A. F. Lange, University of California, Berkeley, Cal. (2629 Haste St.). 1900.
- Prof. W. B. Langsdorf, 131 W. Mound St., Circleville, O. 1895.
- Prof. Charles R. Lanman, Harvard University, Cambridge, Mass. (9 Farrar St.). 1877.
- Lewis H. Lapham, 8 Bridge St., New York, N. Y. 1880.
- Prof. William Cranston Lawton, Adelphi College, Brooklyn, N. Y. (224 Willoughby Ave.). 1888.
- Prof. Abby Leach, Vassar College, Poughkeepsie, N. Y. 1888.

- Dr. Arthur G. Leacock, Phillips Exeter Academy, Exeter, N. H. 1899.
- Dr. Emory B. Lease, College of the City of New York, New York, N. Y. (502 West 151st St.). 1895.
- Prof. David Russell Lee, Central College, Fayette, Mo. 1907.
- Dr. Winfred G. Leutner, Western Reserve University, Cleveland, O. 1905.
- Prof. Thomas B. Lindsay, Boston University, Boston, Mass. 1880.
- * Dr. Ivan M. Linforth, University of California, Berkeley, Cal. (2742 Derby St.). 1903.
- Prof. Charles Edgar Little, University of Nashville, Nashville, Tenn. 1902.
- Miss Dale Livingstone, State Normal School, California, Pa. 1902.
- Prof. Gonzalez Lodge, Teachers College, Columbia University, New York, N. Y. 1888.
- Prof. O. F. Long, Northwestern University, Evanston, Ill. 1900.
- F. M. Longanecker, High School, Charleston, W. Va. 1906.
- Prof. George D. Lord, Dartmouth College, Hanover, N. H. 1887.
- D. O. S. Lowell, Roxbury Latin School, Boston, Mass. 1894.
- Prof. Frederick Lutz, Albion College, Albion, Mich. 1883.
- Prof. Nelson G. McCrea, Columbia University, New York, N. Y. 1890.
- Prof. Walton Brooks McDaniel, University of Pennsylvania, Philadelphia, Pa. (College Hall). 1901.
- Prof. J. H. McDaniels, Hobart College, Geneva, N. Y. 1871.
- Miss Mary B. McElwain, Sage College, Cornell University, Ithaca, N. Y. 1908.
- Prof. A. St. Clair Mackenzie, State College of Kentucky, Lexington, Ky. (Life member). 1901.
- Prof. George F. McKibben, Denison University, Granville, O. 1885.
- Miss Harriett E. McKinstry, Lake Erie College, Painesville, O. 1881.
- Dr. Charlotte F. McLean, Birmingham School, Birmingham, Pa. 1906.
- Pres. George E. McLean, State University of Iowa, Iowa City, Ia. (603 College St.). 1891.
- Prof. Donald Alexander MacRae, Princeton University, Princeton, N. J. 1907.
- Prof. Grace H. Macurdy, Vassar College, Poughkeepsie, N. Y. 1894.
- Robert L. McWhorter, University of Georgia, Athens, Ga. 1906.
- Prof. David Magie, Jr., Princeton University, Princeton, N. J. (12 Nassau St.). 1901.
- Dr. Ralph Van Deman Magoffin, Johns Hopkins University, Baltimore, Md. 1908.
- Dr. H. W. Magoun, 70 Kirkland St., Cambridge, Mass. 1891.
- Prof. John D. Maguire, Catholic University of America, Washington, D. C. 1906.
- Pres. J. H. T. Main, Iowa College, Grinnell, Ia. 1891.
- Prof. J. Irving Manatt, Brown University, Providence, R. I. (15 Keene St.). 1875.
- Prof. John M. Manly, University of Chicago, Chicago, Ill. 1896.
- Prof. Richard Clarke Manning, Kenyon College, Gambier, O. 1905.
- Prof. F. A. March, Sr., Lafayette College, Easton, Pa. 1869.
- Prof. Allan Marquand, Princeton University, Princeton, N. J. 1891.
- * Prof. E. Whitney Martin, Leland Stanford Jr. University, Palo Alto, Cal. (727 Cowper St.). 1903.
- Dr. Winfred R. Martin, Hispanic Society of America, 156th St., West of Broadway, New York, N. Y. 1879.

- Miss Ellen F. Mason, 1 Walnut St., Boston, Mass. 1885.
- * Miss Gertrude H. Mason, Berkeley, Cal. (2627 Channing Way). 1906.
- Dr. Maurice W. Mather, 9 Maple St., Exeter, N. H. 1894.
- * Prof. John E. Matzke, Leland Stanford Jr. University, Stanford University, Cal. (Box 105). 1900.
- Prof. Clarence Linton Meader, University of Michigan, Ann Arbor, Mich. 1902.
- Clarence W. Mendell, Yale University, New Haven, Conn. 1908.
- Prof. Frank Ivan Merchant, Iowa State Normal School, Cedar Falls, Ia. (1928 Normal St.). 1898.
- Ernest Loren Meritt, 140 S. Main St., Gloversville, N. Y. 1903.
- Prof. Elmer Truesdell Merrill, University of Chicago, Chicago, Ill. 1883.
- * Prof. William A. Merrill, University of California, Berkeley, Cal. (2609 College Ave.). 1886.
- Dr. Truman Michelson, Ridgefield, Conn. (R. F. D. 48). 1900.
- Prof. Alfred W. Milden, Emory and Henry College, Emory, Va. 1903.
- Prof. C. W. E. Miller, Johns Hopkins University, Baltimore, Md. 1892.
- Prof. Walter Miller, Tulane University, New Orleans, La. 1900.
- Prof. Clara Millerd, Iowa College, Grinnell, Ia. 1902.
- Dr. Richard A. v. Minckwitz, De Witt Clinton High School, New York, N. Y. (Amsterdam Ave. and 102d St.). 1895.
- Charles A. Mitchell, Asheville School, Asheville, N. C. 1893.
- Prof. Annie Sybil Montague, Wellesley College, Wellesley, Mass. 1906.
- Prof. Clifford Herschel Moore, Harvard University, Cambridge, Mass. (112 Brattle St.). 1889.
- Prof. Frank Gardner Moore, Trinity College, Hartford, Conn. 1888.
- Prof. George F. Moore, Berlin, Germany. 1885.
- Prof. J. Leverett Moore, Vassar College, Poughkeepsie, N. Y. 1887.
- Prof. Warren I. Moore, Ouachita College, Arkadelphia, Ark. 1908.
- Paul E. More, 260 W. 99th St., New York, N. Y. 1896.
- Prof. Morris H. Morgan, Harvard University, Cambridge, Mass. (45 Garden St.). 1887.
- Prof. Edward P. Morris, Yale University, New Haven, Conn. (53 Edgehill Road). 1886.
- Prof. Charles M. Moss, University of Illinois, Urbana, Ill. 1907.
- Prof. Lewis F. Mott, College of the City of New York, New York, N. Y. 1898.
- * Francis O. Mower, High School, Napa, Cal. 1900.
- * Miss Geneva W. Mower, Mills College, Alameda Co., Cal. 1908.
- Prof. George F. Mull, Franklin and Marshall College, Lancaster, Pa. 1896.
- * Dr. E. J. Murphy, Tarlac, Tarlac Province, Philippine Islands. 1900.
- * Prof. Augustus T. Murray, Leland Stanford Jr. University, Stanford University, Cal. (Box 112). 1887.
- Prof. E. W. Murray, University of Kansas, Lawrence, Kan. 1907.
- Prof. Howard Murray, Dalhousie College, Halifax, N. S. 1907.
- Prof. Wilfred P. Mustard, Johns Hopkins University, Baltimore, Md. 1892.
- Prof. Francis Philip Nash, Hobart College, Geneva, N. Y. 1872.
- Dr. K. P. R. Neville, Western University, London, Can. 1902.
- * Prof. A. G. Newcomer, Leland Stanford Jr. University, Palo Alto, Cal. 1902.

- Dr. Charles B. Newcomer, Transylvania University, Lexington, Ky. (Life member). 1900.
- Prof. Barker Newhall, Kenyon College, Gambier, O. 1891.
- Prof. Frank W. Nicolson, Wesleyan University, Middletown, Conn. 1888.
- Prof. William A. Nitze, Amherst College, Amherst, Mass. 1902.
- Prof. Paul Nixon, Bowdoin College, Brunswick, Me. 1907.
- * Prof. George R. Noyes, University of California, Berkeley, Cal. (2249 College Ave.). 1901.
- * Prof. H. C. Nutting, University of California, Berkeley, Cal. (Box 272). 1900.
- Prof. Marbury B. Ogle, University of Vermont, Burlington, Vt. 1907.
- Prof. George N. Olcott, Columbia University, New York, N. Y. (438 W. 116th St.). 1899.
- Prof. William Abbott Oldfather, Northwestern University, Evanston, Ill. (1736 Ridge Ave.). 1908.
- Prof. Samuel Grant Oliphant, Olivet College, Olivet, Mich. 1907.
- * Dr. Andrew Oliver, 1613 Belmont Ave., Seattle, Wash. 1900.
- Prof. Edward T. Owen, University of Wisconsin, Madison, Wis. 1896.
- Prof. W. B. Owen, Lafayette College, Easton, Pa. 1875.
- Prof. William A. Packard, Princeton University, Princeton, N. J. 1872.
- Prof. Elizabeth H. Palmer, Vassar College, Poughkeepsie, N. Y. 1902.
- Prof. Charles P. Parker, Harvard University, Cambridge, Mass. (1075 Massachusetts Ave.). 1884.
- * Clarence Paschall, University of California, Berkeley, Cal. (2736 Parker St.). 1903.
- Prof. James M. Paton, care of Morgan, Harjes et Cie., Bd. Haussmann, Paris. 1887.
- John Patterson, University of Louisville, Louisville, Ky. (1117 Fourth St.). 1900.
- Dr. Charles Peabody, Phillips Academy, Andover, Mass. (197 Brattle Street, Cambridge, Mass.). 1894.
- Dr. Mary Bradford Peaks, Vassar College, Poughkeepsie, N. Y. 1905.
- Prof. Arthur Stanley Pease, University of Illinois, Champaign, Ill. 1906.
- Prof. E. M. Pease, 31 E. 17th St., New York, N. Y. 1887.
- Prof. Tracy Peck, Yale University, New Haven, Conn. 1871.
- Miss Frances Pellett, University of Chicago, Chicago, Ill. (Kelly Hall). 1893.
- Dr. Daniel A. Penick, University of Texas, Austin, Tex. 1902.
- Prof. Charles W. Peppler, Emory College, Oxford, Ga. 1899.
- Dr. Elizabeth Mary Perkins, 1355 Irving St., Washington, D. C. 1904.
- Prof. Emma M. Perkins, Western Reserve University (College for Women), Cleveland, O. 1892.
- Prof. Bernadotte Perrin, Yale University, New Haven, Conn. (191 Farnam Hall). 1879.
- Prof. Edward D. Perry, Columbia University, New York, N. Y. 1882.
- * Dr. Torsten Petersson, University of California, Berkeley, Cal. 1905.
- Prof. John Pickard, University of the State of Missouri, Columbia, Mo. 1893.
- * Dr. W. R. Pinger, University of California, Berkeley, Cal. (2551 Benvenue Ave.). 1908.
- Dr. William Taggard Piper, 179 Brattle St., Cambridge, Mass. 1885.
- Prof. Perley Oakland Place, Syracuse University, Syracuse, N. Y. 1906.

- Prof. Samuel Ball Platner, Adelbert College of Western Reserve University, Cleveland, O. (2033 Cornell Rd.). 1885.
- * Dr. William Popper, University of California, Berkeley, Cal. (2326 Russell St.). 1905.
- Prof. William Porter, Beloit College, Beloit, Wis. 1888.
- Prof. Edwin Post, De Pauw University, Greencastle, Ind. 1886.
- Prof. Franklin H. Potter, University of Iowa, Iowa City, Ia. 1898.
- Henry Preble, 42 Stuyvesant Place, New Brighton, S. I., N. Y. 1882.
- Prof. William K. Prentice, Princeton University, Princeton, N. J. 1895.
- Prof. Henry W. Prescott, University of Chicago, Chicago, Ill. 1899.
- * Prof. Clifton Price, University of California, Berkeley, Cal. (University Terrace). 1899.
- Prof. Ferris W. Price, Swarthmore College, Swarthmore, Pa. 1895.
- Prof. Benjamin F. Prince, Wittenberg College, Springfield, O. 1893.
- * E. K. Putnam, Davenport, Ia. 1901.
- Prof. Robert S. Radford, University of Tennessee, Knoxville, Tenn. 1900.
- Prof. Edward Kennard Rand, Harvard University, Cambridge, Mass. (104 Lake View Ave.). 1902.
- Prof. Charles B. Randolph, Clark College, Worcester, Mass. 1905.
- Prof. Edwin Moore Rankin, Princeton University, Princeton, N. J. 1905.
- * Miss Cecilia Raymond, Berkeley, Cal. (2407 S. Atherton St.). 1900.
- Prof. John W. Redd, Centre College, Danville, Ky. 1885.
- Dr. Kelley Rees, 319 Willow St., New Haven, Conn. 1909.
- Prof. A. G. Rembert, Woford College, Spartanburg, S. C. 1902.
- * Prof. Karl G. Rendtorff, Leland Stanford Jr. University, Palo Alto, Cal. (1130 Bryant St.). 1900.
- Prof. Horatio M. Reynolds, Yale University, New Haven, Conn. (85 Trumbull St.). 1884.
- * Prof. Leon J. Richardson, University of California, Berkeley, Cal. 1895.
- Ernest H. Riedel, Cornell University, Ithaca, N. Y. 1908.
- Dr. Ernst Riess, Boys' High School, Brooklyn, N. Y. (221 W. 113th St., N. Y.). 1895.
- Prof. Edmund Y. Robbins, Princeton University, Princeton, N. J. 1895.
- Prof. David M. Robinson, American School of Classical Studies, Athens, Greece. 1905.
- Dr. James J. Robinson, Hotchkiss School, Lakeville, Conn. 1902.
- Prof. W. A. Robinson, Lawrenceville School, Lawrenceville, N. J. 1888.
- Prof. Joseph C. Rockwell, Buchtel College, Akron, O. 1896.
- Prof. Frank Ernest Rockwood, Bucknell University, Lewisburg, Pa. 1885.
- George B. Rogers, Phillips Exeter Academy, Exeter, N. H. 1902.
- Prof. John C. Rolfe, University of Pennsylvania, Philadelphia, Pa. 1890.
- C. A. Rosegrant, Potsdam State Normal School, Potsdam, N. Y. 1902.
- Prof. Clarence F. Ross, Allegheny College, Meadville, Pa. 1902.
- Martin L. Rouse, 39½ Buchanan St., Toronto, Can. 1908.
- Prof. August Rupp, College of the City of New York, New York, N. Y. 1902.
- * Dr. Arthur W. Ryder, University of California, Berkeley, Cal. (2337 Telegraph Ave.). 1902.

- Dr. Julius Sachs, Teachers College, Columbia University, New York, N. Y. (149 West 81st St.). 1875.
- Benjamin H. Sanborn, Wellesley, Mass. 1890.
- Prof. Henry A. Sanders, University of Michigan, Ann Arbor, Mich. (1227 Washtenaw Ave.). 1899.
- Prof. Myron R. Sanford, Middlebury College, Middlebury, Vt. 1894.
- Miss Catharine Saunders, Vassar College, Poughkeepsie, N. Y. 1900.
- Joseph H. Sawyer, Williston Seminary, Easthampton, Mass. 1897.
- Pres. W. S. Scarborough, Wilberforce University, Wilberforce, O. 1882.
- * Prof. H. K. Schilling, University of California, Berkeley, Cal. (2316 Le Conte Ave.). 1901.
- Prof. J. J. Schlicher, State Normal School, Terre Haute, Ind. 1901.
- Dr. Charles P. G. Scott, 150 Woodworth Ave., Yonkers, N. Y. 1880.
- Prof. John Adams Scott, Northwestern University, Evanston, Ill. (2040 Orrington Ave.). 1898.
- Prof. Henry S. Scribner, Western University of Pennsylvania, Allegheny City, Pa. 1889.
- * Prof. Colbert Searles, Leland Stanford Jr. University, Stanford University, Cal. (Box 40). 1901.
- Prof. Helen M. Searles, Mount Holyoke College, South Hadley, Mass. 1893.
- Charles D. Seely, State Normal School, Brockport, N. Y. 1888.
- * Prof. Henry Senger, University of California, Berkeley, Cal. (1429 Spruce St.). 1900.
- J. B. Sewall, Brandon Hall, Brookline, Mass. 1871.
- * S. S. Seward, Leland Stanford Jr. University, Stanford University, Cal. (Box 771). 1902.
- Prof. R. H. Sharp, Jr., Randolph-Macon Woman's College, Lynchburg, Va. (College Park P.O.). 1897.
- George M. Sharrard, University of Iowa, Iowa City, Ia. 1908.
- J. A. Shaw, Highland Military Academy, Worcester, Mass. 1876.
- Dr. T. Leslie Shear, Barnard College, Columbia University, New York, N. Y. 1906.
- Prof. Edward S. Sheldon, Harvard University, Cambridge, Mass. (11 Francis Ave.). 1881.
- Prof. F. W. Shipley, Washington University, St. Louis, Mo. 1900.
- Prof. Paul Shorey, University of Chicago, Chicago, Ill. 1887.
- Prof. Grant Showerman, University of Wisconsin, Madison, Wis. 1900.
- Dr. Edgar S. Shumway, Manual Training High School, Brooklyn, N. Y. (472 E. 18th St.). 1885.
- Prof. E. G. Sihler, New York University, University Heights, New York, N. Y. 1876.
- Prof. Kenneth C. M. Sills, Bowdoin College, Brunswick, Me. 1906.
- Rev. John Alfred Silsby, Shanghai, China. 1907.
- Prof. Charles F. Sitterly, Drew Theological Seminary, Madison, N. J. 1902.
- * Prof. Macy M. Skinner, Leland Stanford Jr. University, Stanford University, Cal. 1906.
- Prof. Moses Stephen Slaughter, American School of Classical Studies, Rome, Italy (Via Vicenza 5). 1887.
- Pres. Andrew Sledd, University of Florida, Lake City, Fla. 1904.
- Prof. Charles N. Smiley, Iowa College, Grinnell, Ia. 1907.

- Prof. Charles Forster Smith, University of Wisconsin, Madison, Wis. 1883.
 Prof. Charles S. Smith, The George Washington University, Washington, D. C. (2122 H St.). 1895.
 Prof. Clement L. Smith, Harvard University, Cambridge, Mass. 1882.
 G. Oswald Smith, University College, Toronto, Can. 1908.
 Prof. Harry de Forest Smith, Amherst College, Amherst, Mass. 1899.
 Prof. Josiah R. Smith, Ohio State University, Columbus, O. (950 Madison Ave.). 1885.
 Prof. Kirby F. Smith, Johns Hopkins University, Baltimore, Md. 1897.
 Prof. Herbert Weir Smyth, Harvard University, Cambridge, Mass. (91 Walker St.). 1886.
 Dr. George C. S. Southworth, Gambier, O. 1883.
 Prof. Edward H. Spieker, Johns Hopkins University, Baltimore, Md. (915 Edmondson Ave.). 1884.
 Dr. Sidney G. Stacey, Erasmus Hall High School, Brooklyn, N. Y. (177 Woodruff Ave.). 1901.
 Miss Josephine Stary, Fuller Building, Broadway, New York, N. Y. 1899.
 Prof. Wallace N. Stearns, Wesley College of North Dakota, Grand Forks, N. D. 1907.
 Prof. R. B. Steele, Vanderbilt University, Nashville, Tenn. (2401 West End). 1893.
 Prof. J. R. S. Sterrett, Cornell University, Ithaca, N. Y. (2 South Ave.). 1885.
 Prof. Francis H. Stoddard, New York University, University Heights, New York, N. Y. 1890.
 Prof. Duane Reed Stuart, Princeton University, Princeton, N. J. 1901.
 Dr. E. H. Sturtevant, Barnard College, Columbia University, New York, N. Y. (Sterling Pl., Edgewater, N. J.). 1901.
 Prof. William F. Swahlen, De Pauw University, Greencastle, Ind. 1904.
 Prof. Frank B. Tarbell, University of Chicago, Chicago, Ill. 1882.
 Prof. Julian D. Taylor, Colby University, Waterville, Me. 1890.
 Prof. Glanville Terrell, Georgetown College, Georgetown, Ky. 1898.
 * Reuben C. Thompson, University of Nevada, Reno, Nev. 1908.
 Prof. William E. Thompson, Hamline University, St. Paul, Minn. 1877.
 * Prof. David Thomson, University of Washington, Seattle, Wash. 1902.
 Dr. George R. Throop, Washington University, St. Louis, Mo. 1907.
 Dr. Charles H. Thurber, 29 Beacon St., Boston, Mass. 1901.
 Prof. FitzGerald Tisdall, College of the City of New York, New York, N. Y. 1889.
 Prof. Henry A. Todd, Columbia University, New York, N. Y. 1887.
 Prof. Herbert Cushing Tolman, Vanderbilt University, Nashville, Tenn. 1889.
 Prof. Edward M. Tomlinson, Alfred University, Alfred, N. Y. 1885.
 Prof. William W. Troup, Westminster College, New Wilmington, Pa. 1907.
 Prof. J. A. Tufts, Phillips Exeter Academy, Exeter, N. H. 1898.
 Prof. Esther B. Van Deman, American School of Classical Studies, Rome, Italy (Via Vicenza 5). 1899.
 Dr. Harry Brown Van Deventer, Princeton University, Princeton, N. J. 1907.
 Prof. LaRue Van Hook, Princeton University, Princeton, N. J. 1905.
 Addison Van Name, Yale University, New Haven, Conn. (121 High St.). 1869.

- Prof. N. P. Vlachos, Temple University, Philadelphia, Pa. 1903.
Prof. Frank Vogel, Massachusetts Institute of Technology, Boston, Mass. 1904.
Dr. W. H. Wait, University of Michigan, Ann Arbor, Mich. 1893.
Miss Mary V. Waite, Sage College, Cornell University, Ithaca, N. Y. 1908.
Dr. John W. H. Walden, 13 Mt. Auburn St., Cambridge, Mass. 1889.
Prof. Arthur T. Walker, University of Kansas, Lawrence, Kan. 1895.
Dr. Alice Walton, Wellesley College, Wellesley, Mass. 1894.
Prof. Harry Barnes Ward, Hamilton College, Clinton, N. Y. 1905.
Dr. Edwin G. Warner, Polytechnic Institute, Brooklyn, N. Y. (56 Montgomery Place). 1897.
Andrew McCorrie Warren, care of Brown, Shipley & Co., Founders' Court, London. 1892.
* Oliver M. Washburn, University of California, Berkeley, Cal. (Faculty Club). 1908.
Prof. William E. Waters, New York University, University Heights, N. Y. (604 West 115th St.). 1885.
Dr. John C. Watson, Minot, N. D. (R. F. D. 2). 1902.
Dr. Helen L. Webster, Farmington, Conn. 1890.
Prof. Raymond Weeks, University of Illinois, Champaign, Ill. 1902.
Prof. Charles Heald Weller, State University of Iowa, Iowa City, Iowa. 1903.
Prof. Andrew F. West, Princeton University, Princeton, N. J. 1886.
Prof. J. H. Westcott, Princeton University, Princeton, N. J. 1891.
Prof. J. B. Weston, Christian Biblical Institute, Stanfordville, N. Y. 1869.
Prof. Monroe Nichols Wetmore, Williams College, Williamstown, Mass. 1906.
Prof. L. B. Wharton, College of William and Mary, Williamsburg, Va. 1888.
Prof. Arthur L. Wheeler, Bryn Mawr College, Bryn Mawr, Pa. 1899.
* Pres. Benjamin Ide Wheeler, University of California, Berkeley, Cal. 1879.
Prof. James R. Wheeler, Columbia University, New York, N. Y. 1885.
Prof. G. M. Whicher, Normal College, New York, N. Y. (507 West 111th St.). 1891.
Dr. Andrew C. White, Cornell University, Ithaca, N. Y. (424 Dryden Road). 1886.
Prof. John Williams White, Harvard University, Cambridge, Mass. (18 Concord Ave.). 1874.
Miss Mabel Whiteside, Randolph-Macon Woman's College, College Park, Va. 1906.
* Prof. Edward A. Wicher, San Francisco Theological Seminary, San Anselmo, Cal. 1906.
Vice-Chancellor B. Lawton Wiggins, University of the South, Sewanee, Tenn. 1892.
Prof. Alexander M. Wilcox, University of Kansas, Lawrence, Kan. 1884.
Prof. Henry D. Wild, Williams College, Williamstown, Mass. 1898.
Charles R. Williams, Indianapolis, Ind. (1005 N. Meridian St.). 1887.
Prof. George A. Williams, Kalamazoo College, Kalamazoo, Mich. (136 Thompson St.). 1891.
Prof. Mary G. Williams, Mt. Holyoke College, South Hadley, Mass. 1899.
Dr. Gwendolen B. Willis, Milwaukee-Downer College, Milwaukee, Wis. 1906.
Prof. Harry Langford Wilson, Johns Hopkins University, Baltimore, Md. 1898.

- Dr. John G. Winter, University of Michigan, Ann Arbor, Mich. 1906.
* Dr. F. Winther, University of California, Berkeley, Cal. (2222 Dana St.). 1907.
Prof. Henry Wood, Johns Hopkins University, Baltimore, Md. 1884.
John Neville Woodcock, Trinity College, Toronto, Can. 1908.
Prof. Willis Patten Woodman, Hobart College, Geneva, N. Y. 1901.
Prof. Frank E. Woodruff, Bowdoin College, Brunswick, Me. 1887.
C. C. Wright, University of Virginia, Charlottesville, Va. 1902.
Prof. Ellsworth D. Wright, Lawrence College, Appleton, Wis. 1898.
Prof. Henry B. Wright, Yale University, New Haven, Conn. (86 Connecticut Hall). 1903.
Prof. Henry P. Wright, Yale University, New Haven, Conn. (128 York St.). 1883.
Herbert H. Yeames, Hobart College, Geneva, N. Y. 1906.
Prof. Clarence H. Young, Columbia University, New York, N. Y. (312 West 88th St.). 1890.
Mrs. Richard Mortimer Young, National Cathedral School, Washington, D. C. 1906.

[Number of Members, 608]

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Lincoln, Neb. : Library of the State University of Nebraska.
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New York, N. Y. : Library of Columbia University.
New York, N. Y. : Library of the College of the City of New York.
New York, N. Y. : Union Theological Seminary Library (700 Park Ave.).
Olivet, Mich. : Olivet College Library.
Philadelphia, Pa. : American Philosophical Society.
Philadelphia, Pa. : The Library Company of Philadelphia.
Philadelphia, Pa. : The Mercantile Library.

Philadelphia, Pa. : University of Pennsylvania Library.
 Pittsburg, Pa. : Carnegie Library.
 Poughkeepsie, N. Y. : Vassar College Library.
 Providence, R. I. : Brown University Library.
 Rochester, N. Y. : Rochester University Library.
 Stanford University, Cal. : Leland Stanford Jr. University Library.
 Tokio, Japan : Library of the Imperial University.
 Toronto, Can. : University of Toronto Library.
 Tufts College, Mass. : Tufts College Library.
 University of Virginia, Va. : University Library.
 Urbana, Ill. : University of Illinois Library.
 Washington, D. C. : Library of the Catholic University of America.
 Washington, D. C. : United States Bureau of Education.
 Wellesley, Mass. : Wellesley College Library.
 Worcester, Mass. : Free Public Library. [60]

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Smithsonian Institution, Washington, D. C.
 American School of Classical Studies, Athens.
 American School of Classical Studies, Rome (Via Vicenza 5).
 British Museum, London.
 Royal Asiatic Society, London.
 Philological Society, London.
 Society of Biblical Archæology, London.
 Indian Office Library, London.
 Bodleian Library, Oxford.
 University Library, Cambridge, England.
 Advocates' Library, Edinburgh, Scotland.
 Trinity College Library, Dublin, Ireland.
 Asiatic Society of Bengal, Calcutta.
 Bombay Branch of the Royal Asiatic Society.
 North-China Branch of the Royal Asiatic Society, Shanghai.
 Japan Asiatic Society, Yokohama.
 Public Library of Victoria, Melbourne, Australia.
 Sir George Grey's Library, Cape Town, Africa.
 Reykjavik College Library, Iceland.
 University of Christiania, Norway.
 University of Upsala, Sweden.
 Stadsbiblioteket, Göteborg, Sweden.
 Russian Imperial Academy, St. Petersburg.
 Austrian Imperial Academy, Vienna.
 Anthropologische Gesellschaft, Vienna.
 Biblioteca Nazionale, Florence.
 Reale Accademia delle Scienze, Turin.
 Société Asiatique, Paris.

Athénée Oriental, Louvain, Belgium.
Curatorium of the University, Leyden, Holland.
Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia, Java.
Royal Prussian Academy of Sciences, Berlin.
Royal Saxon Academy of Sciences, Leipsic.
Royal Bavarian Academy of Sciences, Munich.
Deutsche Morgenländische Gesellschaft, Halle.
Library of the University of Bonn.
Library of the University of Freiburg in Baden.
Library of the University of Giessen.
Library of the University of Jena.
Library of the University of Königsberg.
Library of the University of Leipsic.
Library of the University of Toulouse.
Library of the University of Tübingen.
Imperial Ottoman Museum, Constantinople.

[44]

TO THE FOLLOWING JOURNALS THE TRANSACTIONS ARE ANNUALLY SENT, GRATIS
OR BY EXCHANGE

The Nation.
Journal of the American Oriental Society.
Publications of the Modern Language Association of America.
Classical Philology.
Modern Philology.
The Classical Journal.
Athenæum, London.
Classical Review, London.
Revue Critique, 28 Rue Bonaparte, Paris.
Revue de Philologie, Paris (Adrien Krebs, 11 Rue de Lille).
Mémoires de la Société de Linguistique, à la Sorbonne, Paris.
Berliner Philologische Wochenschrift, Berlin.
Deutsche Literaturzeitung, Berlin.
Indogermanische Forschungen, Strassburg (K. J. Trübner).
Literarisches Centralblatt, Leipsic.
Musée Belge, Liège, Belgium (Prof. Waltzing, 9 Rue du Parc).
Neue philologische Rundschau, Gotha (F. A. Perthes).
Wochenschrift für klassische Philologie, Berlin.
Rivista di Filologia, Turin (Ermanno Loescher).
Bolletino di Filologia Classica, Via Vittorio Amadeo ii, Turin.
Biblioteca delle Scuole Italiane, Naples (Dr. A. G. Amatucci, Corso Umberto
I, 106).
Zeitschrift für die österr. Gymnasien, Vienna (Prof. J. Golling, Maximilians-
Gymnasium).
L'Université Catholique, Lyons (Prof. A. Lepitre, 10 Avenue de Noailles).
La Cultura, Rome, Via dei Sediari 16A.

[24]

[Total (608 + 60 + 44 + 24) = 736]

CONSTITUTION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION ¹

ARTICLE I. — NAME AND OBJECT

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.
4. An Assistant Secretary, and an Assistant Treasurer, may be elected at the first session of each annual meeting, on the nomination of the Secretary and the Treasurer respectively.

ARTICLE III. — MEETINGS

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

¹ As amended December 28, 1907.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V.—SUNDRIES

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI.—AMENDMENTS

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

ADMINISTRATIVE RESOLUTIONS

CERTAIN matters of administration not specifically provided for in the Constitution have been determined from time to time by special votes of the Association, or of its Executive Committee. The more important of these actions still in force are as follows : —

1. WINTER MEETINGS. On September 19, 1904, the Association, which had been accustomed to hold its annual meetings in the month of July, voted, "That, by way of experiment, the next two meetings of the Association be held during Convocation Week in 1905 and 1906" (PROCEEDINGS, XXXV, li). At the second of the annual meetings under this vote, held at Washington, January 2-4, 1907, it was voted "That until further notice the Association continue the practice of a winter meeting, to be held between Christmas and New Year's, if possible in conjunction with the Archaeological Institute of America" (XXXVII, xi).

2. NOMINATING COMMITTEE. On July 8, 1903, the Association, in session at New Haven, voted to establish a permanent Nominating Committee of five members, one of whom retires each year after five years of service, and is replaced by a successor named by the President of the Association. In accordance with the terms of the vote in question the standing Committee on Nominations was confirmed by the Association at the Toronto meeting (XXXIV, xix, xlv; XXXIX, xii). The present membership of the Committee is as follows : —

Professor Martin L. D'Ooge, *Chairman*.

Professor Herbert Weir Smyth.

Professor Samuel Ball Platner.

Professor Edward Capps.

Professor Elmer Truesdell Merrill.

3. PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST. On July 5, 1900, the Association, in session at Madison, accepted the recommendation of the Executive Committee defining the terms of affiliation between the Philological Association of the Pacific Coast and the American Philological Association (XXXI, xxix; cf. XXXII, lxxii).

4. SALARY OF THE SECRETARY AND TREASURER. In July, 1901, the Executive Committee fixed the salary of the Secretary and Treasurer at \$300, to include any outlay for clerical assistance (XXXII, lxxii).

5. PUBLISHING CONTRACT. The contract with Messrs. Ginn & Co. has been renewed July 1, 1906, by authority of the Executive Committee, on the same terms as for the preceding lustrum (cf. XXXII, lxxii).

PUBLICATIONS OF THE ASSOCIATION

THE annually published PROCEEDINGS of the American Philological Association contain, in their present form, the programme and minutes of the annual meeting, brief abstracts of papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published TRANSACTIONS give the full text of such articles as the Executive Committee decides to publish. The PROCEEDINGS are bound with them as an Appendix.

For the contents of Volumes I-XXXIV inclusive, see Volume XXXIV, pp. cxliii ff.

The contents of the last five volumes are as follows :—

1904. — Volume XXXV

Ferguson, W. S. : Historical value of the twelfth chapter of Plutarch's *Life of Pericles*.

Botsford, G. W. : On the distinction between *Comitia* and *Concilium*.

Radford, R. S. : Studies in Latin accent and metric.

Johnson, C. W. L. : The *Accentus* of the ancient Latin grammarians.

Bolling, G. M. : The *Āntikalpa* of the Atharva-Veda.

Rand, E. K. : Notes on Ovid.

Goebel, J. : The etymology of *Mephistopheles*.

Proceedings of the thirty-sixth annual meeting, St. Louis, 1904.

Proceedings of the fifth and sixth annual meetings of the Philological Association of the Pacific Coast, San Francisco, 1903, 1904.

1905. — Volume XXXVI

Sanders, H. A. : The *Oxyrhynchus* epitome of Livy and Reinhold's lost chronicon.

Meador, C. L. : Types of sentence structure in Latin prose writers.

Stuart, D. R. : The reputed influence of the *dies natalis* in determining the inscription of restored temples.

Bennett, C. E. : The ablative of association.

Harkness, A. G. : The relation of accent to elision in Latin verse.

Bassett, S. E. : Notes on the bucolic diaeresis.

Watson, J. C. : Donatus's version of the Terence *didascaliae*.

Radford, R. S. : Plautine synizesis.

Kelsey, F. W. : The title of Caesar's work.

Proceedings of the thirty-seventh annual meeting, Ithaca, N. Y., 1905.

Proceedings of the seventh annual meeting of the Philological Association of the Pacific Coast, San Francisco, 1905.

1906. — Volume XXXVII

Fay, E. W. : Latin word-studies.

Perrin, B. : The death of Alcibiades.

Kent, R. G. : The time element in the Greek drama.

Harry, J. E. : The perfect forms in later Greek.

Anderson, A. R. : *Ei*-readings in the Mss of Plautus.

Hopkins, E. W. : The Vedic dative reconsidered.

McDaniel, W. B. : Some passages concerning ball-games.

Murray, A. T. : The bucolic idylls of Theocritus.

Harkness, A. G. : Pause-elision and hiatus in Plautus and Terence.

Cary, E. : Codex Γ of Aristophanes.

Proceedings of the thirty-eighth annual meeting, Washington, D. C., 1907.

Proceedings of the eighth annual meeting of the Philological Association of the Pacific Coast, Berkeley, 1906.

Appendix — Report on the New Phonetic Alphabet.

1907. — Volume XXXVIII

Pease, A. S. : Notes on stoning among the Greeks and Romans.

Bradley, C. B. : Indications of a consonant-shift in Siamese.

Martin, E. W. : *Ruscinia*.

Van Hook, L. R. : Criticism of Photius on the Attic orators.

Abbott, F. F. : The theatre as a factor in Roman politics.

Shorey, P. : Choriambic dimeter.

Manly, J. M. : A knight ther was.

Moore, C. H. : Oriental cults in Gaul.

Proceedings of the thirty-ninth annual meeting, Chicago, Ill., 1907.

Proceedings of the ninth annual meeting of the Philological Association of the Pacific Coast, Stanford University, 1907.

1908. — Volume XXXIX

Spieker, E. H. : Dactyl after initial trochee in Greek lyric verse.

Laing, G. J. : Roman milestones and the *capita viarum*.

Bonner, C. : Notes on a certain use of the reed.

Oldfather, W. A. : Livy i, 26 and the *supplicium de more maiorum*.

Hadzsits, G. D. : Worship and prayer among the Epicureans.

Anderson, W. B. : Contributions to the study of the ninth book of Livy.

Hempl, G. : Linguistic and ethnographic status of the Burgundians.

Miller, C. W. E. : On τὸ δέ = whereas.

Proceedings of the fortieth annual meeting, Toronto, Can., 1908.

Proceedings of the tenth annual meeting of the Philological Association of the Pacific Coast, San Francisco, 1908.

The Proceedings of the American Philological Association are distributed gratis upon application to the Secretary or to the Publishers until they are out of print.

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"	1876	"	"	VII	"	"	1895	"	XXVI
"	1877	"	"	VIII	"	"	1896	"	XXVII
"	1878	"	"	IX	"	"	1897	"	XXVIII
"	1879	"	"	X	"	"	1898	"	XXIX
"	1880	"	"	XI	"	"	1899	"	XXX
"	1881	"	"	XII	"	"	1900	"	XXXI
"	1882	"	"	XIII	"	"	1901	"	XXXII
"	1883	"	"	XIV	"	"	1902	"	XXXIII
"	1884	"	"	XV	"	"	1903	"	XXXIV
"	1885	"	"	XVI	"	"	1904	"	XXXV
"	1886	"	"	XVII	"	"	1905	"	XXXVI
"	1887	"	"	XVIII	"	"	1906	"	XXXVII
"	1888	"	"	XIX	"	"	1907	"	XXXVIII
					"	"	1908	"	XXXIX

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